THE

CASE OF SAUL,

SHEWING THAT HIS DISORDER WAS A REAL

SPIRITUAL POSSESSION,

And proving (by the learned researches and labours of a strenuous promoter even of the contrary doctrine) that actual

POSSESSIONS OF SPIRITS

Were generally acknowledged by the ancient writers among the Heathens as well as among the Jews and Christians.

First Printed in the Year 1777, as an Appendix to a Tract on *the Law of Nature and Principles of Action in Man.*

To which is added,

A SHORT TRACT,

WHEREIN THE

INFLUENCE OF DEMONS

ARE FURTHER ILLUSTRATED BY

REMARKS ON 1 TIMOTHY iv. 1—3.

By GRANVILLE SHARP.

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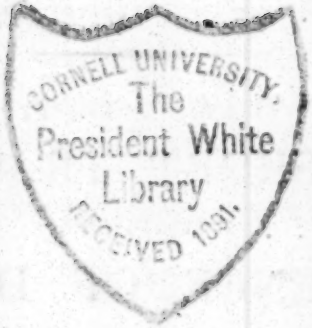

PREFACE

TO THE READER.

THE following Tract, on *the Case of Saul*, and on *the reality of Demoniacal Possessions*, as manifested in many other well-authenticated instances, was first printed (all but the conclusion and two appendages) in the year 1777: for it was intended as an Appendix, or sequel, to a Tract published by the same Author in the preceding year,—intitled "*The Law* "*of Nature and Principles of Action in* "*Man*;"—for as *Human Actions* are too frequently prompted by the inspiration of *Demons*, this particular branch of "*the* "*Principles of Action in Man*," must, of course

course, require our most careful attention and consideration.

The *Publication*, however, of this Appendix was deferred, at that time, because the Author was informed that a very learned work on the same subject was then in the press, and very nearly finished, by the *Rev. Dr. Worthington*, to whom the Author immediately sent a Copy of this Tract as far as it was then printed; and he retained only a very few other copies of it for some particular friends, and intrusted the remainder of the impression to the care of the Printer; who, having been liberally paid for his labour and paper, was the more particularly bound to secure it for the Author's use, until he should find a more favourable opportunity of publishing it. But unfortunately the circumstances of the Printer happened to be very different from what the Author supposed; and he died a few years afterwards, insolvent

insolvent, and all that he possessed was disposed of to pay his debts, without the knowledge of the Author, until it was too late to recover any part of the impression. The importance, however, of the subject has induced the Author to reprint the work; for though he has neglected it for so many years, yet he is thoroughly convinced that the Topic is even still more important in the present awful crisis than it was before; because all the scriptural *Signs of the Times* demonstrate, that the pouring of the 7th and last Phial of God's Wrath upon the Air (alluding to the binding of Satan, "*the Prince of the power of* "*the Air*," and his *spiritual Agents)* must be very nearly at hand; whereby the malicious rage of these *spiritual Enemies* will undoubtedly be excited to the utmost exertion of diabolical mischief (in Suicides, Duels, Murders, &c. &c. besides the horrible National Wars and Public Slaughters in all parts of the world!) during the short remaining

remaining time that they will be permitted to assail all unguarded persons, who neglect the only true means of resisting them, viz. urgent and sincere prayer to our *Heavenly Father*, in the *name* of our *only* "*one Mediator*" for the protection and guidance of his *Holy Spirit!*

Some farther warnings on this point have lately been printed, by the same author, in a very short Tract on the *two last petitions of the Lord's Prayer*, shewing that our Lord has really commanded us to pray for *deliverance* from "*the evil Being*," by which the Chief or *Prince* of our most dangerous *spiritual enemies* seems to have been evidently intended.

THE

CASE

OF

SAUL, &c.

"*But the Spirit of the Lord departed*
"*from Saul, and an Evil-Spirit from*
"*the Lord troubled him.*" 1 Sam. xvi. 15.

THE literal Meaning of this *Text* being rejected by the Author of a late "*Essay on the Demoniacs of the* "*New Testament,*" we must have recourse to a comparative view of the *context* (which he seems to have neglected) in order to ascertain the real state of Saul's disorder. And we shall thereby be enabled to form a clearer judgment concerning the doctrine of

Possessions and *Spiritual Influence*, which is so far from being foreign to the subject of the preceding tract, viz. "THE LAW OF NATURE and PRINCIPLES "OF ACTION IN MAN," that without a competent knowledge of it the *compound Nature of Man* cannot be sufficiently understood, nor the *principles* of *Human Actions* properly investigated.

The Opinions and Suppositions of the learned gentleman, whose labours have obliged me to examine the Case of Saul, are interwoven with much intricate sophistry, and are dispersed through several other tracts besides that on Demoniacs, containing in all, more than 1,100 pages, so that I should too much exceed the proposed limits of my present undertaking were I to attempt a *regular* examination of them: but, luckily for me, he has reduced my labour by referring the decision to a single Example; "*for if you can prove the*

" *the* REALITY OF POSSESSION IN ONE " INSTANCE *from the Language of Scrip-* " *ture,*" (says he, see note in p. 131) " *you may prove it in* ALL." And if such proof should really be produced, it will effectually confute the presumptive assertion of the same Author, which follows in the very next sentence—" *And if* (says he) *you can* " *account for the scripture language* " *concerning* POSESSIONS *in* ANY *in-* " *stance, without allowing their reality,* " *you may account for them in* EVERY " *instance.*" This latter assertion therefore must fall of course, if the former be *proved,* because they are manifest contradictions, which cannot exist together.

Now the Example already mentioned in the preceding Tract on *the Law of Nature,* &c. (see note in p. 190) concerning the " *Evil-Spirit from the* " *Lord*" which " *troubled*" Saul, is the

ONE

ONE INSTANCE which I have chosen as a proof of "THE REALITY OF POSSES-"SION;" for this Example is of more consequence in the present dispute, perhaps, than any other; because the Author of "*the Essay on the De-*"*moniacs*" has explained away *the literal sense* of the sacred Text where this fact is related, in order to secure from objection a contrary assertion of his own concerning the evidence of the OLD TESTAMENT ON THE DOCTRINE OF POSSESSIONS. "*With regard to the* "*Prophets* of THE OLD TESTAMENT, "(says he) *they stand clear from all* "*suspicion of countenancing the Doc-*"*trine* of REAL POSSESSIONS. *It is not* "*pretended that they ever expressly* "*taught it. In all their writings, no* "*traces of it are to be found, no men-*"*tion* (says he) *of a* SINGLE IN-"STANCE of reputed possession, NOR "ANY ALLUSION TO IT. *For with re-*"*gard to* SAUL" (continues he) "*of*

"*whom*

" *whom we read; that* AN EVIL-SPIRIT " FROM THE LORD TROUBLED HIM, *it* " *is sufficient to observe, that the word* " SPIRIT *is often applied to* THE TEMPER " AND AFFECTIONS *of the human mind;* " *and that the Jews were wont to call* " *all kinds of melancholy an Evil-Spirit.* " *Saul's disorder, therefore* (says he) " *was a deep melancholy,*" (p. 173, 174.)—By which he must mean a mere *natural disorder,* or " *a deep Melan-* " *choly*" void of any supernatural or *spiritual influence,* though he does not expressly say so; for otherwise the assertion would not answer the purpose of his argument in that place: but a view of the context will demonstrate that *Saul* was *really* disordered, by an *Evil-Spirit.* The History of that Monarch, indeed, affords incontestable proofs of *Supernatural Spiritual Influence* (both *Good,* and *Evil)* on the human mind; so that Saul was really a very remarkable example of *that compound nature*

of

of Man, which I have endeavoured to explain in the preceding tract, as necessary to be known and understood, that we may be enabled to give a proper account of *the Principles of Action in Man.*

After Saul was anointed he was forewarned by Samuel, that *the Spirit of the Lord* would come upon him —"*Thou shalt come to the Hill of God*" (said the Prophet) "*where* (is) *the* "*Garrison of the Philistines: and it* "*shall come to pass when thou art come* "*hither to the City, that thou shalt meet* "*a company of Prophets coming down* "*from the High place, with a psaltery,* "*and a tabret, and a pipe, and a harp* "*before them; and they shall pro-* "*phesy. And* THE SPIRIT OF THE "LORD *will come upon thee, and thou* "*shalt prophesy with them, and* SHALT "BE TURNED INTO ANOTHER MAN!" 1. Sam. x. 5, 6.

Such

Such is the glorious effect of *God's Spiritual Influence* on the mind of *Man!* It is nothing less than an actual *participation of the Divine Nature,* whereby all *involuntary* defects of the *Natural Man* are so amply supplied for every great and good undertaking, that the *disposition* and "*Principles of Action*" as well as the *abilities* of the favoured Mortal become totally different from what they were before, as Samuel *literally* declared to Saul, "*and thou shalt be* "TURNED INTO ANOTHER MAN." This should teach us that the *Natural Disposition* of the *Human Soul* is but of little consequence in forming the *Man,* provided he is but endued with a sincere desire to maintain and renew the *Divine Influence. Saul* had the PROMISE of that glorious change of disposition, from a *single* Prophet, and indeed as a *singular* favour bestowed upon the people in his *person,* to fit him for the *public* service; but, in these latter

ter times, *all Men* have the PROMISE of the same inestimable *spiritual influence*, A PROMISE handed down to us by much greater authority than that of *Samuel!* Let us therefore take warning by *Saul*'s example, that we do not forfeit the free heavenly gift, as he did, and thereby unhappily render ourselves subject (like him) to a *spiritual influence* of a very different nature, though, in his case, it was still called *a "Spirit from the "Lord."* To be "*turned into another "Man*" the wrong way, (that is, from *good* to *evil,*) how deplorable a state! And yet even the most amiable *natural dispositions* are liable to it, if they neglect that necessary vigilance and *resistance* to *evil,* which our situation in this life requires! The *promise* by Samuel was punctually fulfilled; for the Text afterwards informs us—"*that—when he* "(Saul) *had turned his back to go from* "*Samuel,* GOD GAVE HIM ANOTHER "HEART" (a strong expression for the total

total change in Saul's "PRINCIPLES OF "ACTION"): "*and all those signs came* "*to pass that day. And when they*" (that is, Saul and his father's servant) "*came thither to the hill, behold, a com-* "*pany of Prophets met him; and* THE "SPIRIT OF GOD *came upon him, and* "HE PROPHESIED AMONG THEM," &c. (1 Sam. x. 9, 10.) This must necessarily be understood as an actual temporary impulse of the *Holy Spirit* upon the mind of Saul; and not a *mere change of disposition,* which will more plainly appear by the sequel of the history. It will also appear that the *Divine Impulse* was not constantly upon him, but only on particular occasions; and that even the *Evil Spirit* also (which afterwards troubled him) did not possess him without intermission, but left him intervals of rest: so that Saul's *natural understanding* was by no means deprived of its due power of *choice* or *Free-Will,* for otherwise

his *disobedience* would not have been sinful.

The first coming of the *Spirit of God* upon *Saul* was manifested by *the Spirit of Prophecy,* as I have already shewn. The second instance of an immediate impulse of *God's Spirit* upon him was when the *Liberty* of his Country was in the most imminent danger. *Nahash* the tyrannical Monarch of the Ammonites would *grant no peace* to the oppressed nation of Israel, but on terms that were disgraceful to *human nature.* Their reasonable Tender of SERVICE on limited conditions by a Royal Charter, (viz. " *Make a Covenant with us*" (said they) " *and we will* SERVE " *thee*") was disdainfully rejected!— Nothing but *absolute submission* could satisfy the Tyrant; and this must needs be aggravated by the most cruel badge of *slavery* that perhaps *had ever* been devised! " *On this* (condition) *said the haughty*

" *haughty Monarch will I make* (a " covenant) *with you, that I may thrust* " *out all your right Eyes, and lay it* " (for) *a reproach upon all Israel:*" (1 Sam. xi. 1, 2.) An Idea so inimical to *Human Nature,* could not enter the heart of *Man* but by the suggestion or *inspiration* of the grand *spiritual Enemy of Mankind:* and it is very remarkable that the Tyrant himself was marked not only in his disposition but even by his *very name,* (for Nahash נחש literally signifies, *a Serpent)* was marked, I say, as *an Enemy to Mankind,* and thereby was a true representative on earth of that *diabolical Serpent* whom he worshipped, and by whom his councils were apparently directed. But *National* Oppression cannot escape the just indignation and vengeance of the Almighty, who will not endure a manifest breach of the eternal Laws of *Natural-Right,* and *brotherly Love* among men, without rendering a severe *temporal*

ral retaliation upon the offending *Nation*, many striking Examples of which are collected in my tract on the *Law of Retribution*. The immediate consequences therefore, of such monstrous *national oppression* were, that " THE " SPIRIT OF THE LORD CAME UPON " SAUL *when he heard those Tidings*" (viz. the arbitrary demands of King NAHASH) " *and his Anger was kindled* " *greatly*." The inspired SAUL collected *the Hosts of Israel*; and the immediate interposition of *Jehovah Tsabaoth* (" THE LORD OF HOSTS ") was manifested by a total defeat of the Tyrant and his Army.

By this extraordinary event, *Saul* was established in his kingdom. But as the Divine Inspiration did not restrain the natural *Free-Will* and *Choice* of the Monarch, he reigned no more than two Years before he resisted the Divine Influence of God's Spirit,

and

and yielded himself a Slave to false *worldly policy* in the administration of his government; for he presumptuously usurped the office of the Priest and Prophet, in direct opposition to the Laws of God merely to serve a *political purpose*, as if an imaginary *necessity of State* was sufficient to justify the breach of *a positive Law!* Yet Saul, like other temporal Monarchs, pleaded *the political necessity* in answer to the Prophet's charge—"*What hast thou done?*"—"*Because*" (said Saul) "*I* "*saw that the people were scattered* "*from me, and that thou camest not* "*within the days appointed, and that* "*the Philistines gathered themselves* "*together at Michmash; therefore* "*said I, the Philistines will come* "*down now upon me to Gilgal, and I* "*have not made supplication unto the* "*Lord:* I FORCED MYSELF THERE-"FORE" (that is, on account of the *political Necessity* before described) "*and*

" *and offered a burnt Offering.*"—Such was his offence; and such his excuse, which latter was indeed more *plausible* than any thing that can be justly alledged in favour of the *political arrangements* of some modern Governments; and yet THE REAL EFFECT of the Monarch's *Policy* was diametrically opposite to the END PROPOSED, as it generally happens when men presume to dispense with the *the eternal Laws* of God, howsoever pressing the supposed Necessity!—" *Thou hast done* " *foolishly*" (said Samuel to Saul)— " *Thou hast not kept the commandments* " *of the Lord thy God which he com-* " *manded thee: for now would the* " *Lord have established thy Kingdom* " *upon Israel for ever,*" (that is, if he had endured the temptation of those precarious times, and trusted in God to the last moment of POLITICAL NECESSITY, submitting with *due resignation* to such misfortunes as could not be avoided

avoided without *injustice* or *Corruption of the National Laws)* "*But now*" (said the Prophet) "*thy Kingdom shall* "*not continue:*" (the very evil, of all others the most dreaded by the anxious Monarch, and which he hoped to avoid by meanly yielding to THE SUPPOSED NECESSITY) "*The Lord*" (continues the Prophet) "*hath sought him* "*a man after his own heart, and the* "*Lord hath commanded him* (to be) "*Captain over his people, because* "*thou hast not kept* (that) *which the* "*Lord commanded thee.*" (1 Sam. xiii. 1—14.) A more remarkable Example of the bad policy and extreme danger of dispensing with the *Laws of God for purposes of State* cannot easily be found!

Nevertheless, even after this, the mercy and forbearance of GOD to *Saul* was manifested in many remarkable instances; and the anointing of the

New

New King was probably postponed that the *reigning Monarch* might be favoured with time and opportunity to retrieve *by obedience,* what he had lost by following the dictates of his own *will* and *pleasure* in direct opposition to *God's Laws;* for in so doing he was guilty of the most notorious and manifest resistance to the eternal *Spirit of God* with which he had been so wonderfully endowed!

But the very next act of Providence in his favour was abused by the *rashness* of the Monarch in refusing to ask advice of GOD, even after he had summoned the High Priest for that purpose.—"*Withdraw thine hand*"—said Saul to the Priest; for he would not wait for the divine answer already demanded, but hastily followed the dictates of his *own will,* and thereby sullied the glory of that most wonderful victory, which the *Spirit of God* had wrought

wrought by the hand of his Princely Son, the truly noble and generous *Jonathan:* and though *Jonathan* himself as well as his victory, might be truly esteemed, according to the proper interpretation of his name, "*the Gift of* "*Jehovah,*"* (—A Gift, indeed of inexpressible value, not only *to a Father,* but to a *whole nation,* if we consider his virtuous and rare character; a Man whose love of *Justice* and *Equity* could not be biassed by the most pressing necessities of Self-preservation and private Interest! See p. 100 to 102 in the preceeding Tract) yet the Life of this ex-

* The author has since discovered, by grammatical rules drawn from plain examples of the *Hebrew* Scriptures, that this name—יונתן—(which seems to be an abbreviation of יהוה נתן) must be differently interpreted. The nominative noun precedes a verb in *Kal,* which, therefore, must be rendered in the *present tense, Jehovah giveth,* and not *Dominus dedit,* in the perfect tense, as rendered by the learned Dr. Lyttleton and others. Nevertheless, in either way, it is still sufficiently implied in the meaning of the name, that the worthy person who was distinguished by it was considered as the *Gift of Jehovah.*

cellent Man, this *Gift of Jehovah,* was forfeited, on the very day of his glorious triumph, by a rash oath or *curse* of his unthankful Father. "*Cursed be* THE "MAN" (said Saul) "*that eateth any* "*food until evening,*" &c. and afterwards, when Jonathan was *proved* by *Lot* to be "THE MAN"—"*God do so,* "*and more also*" (said Saul) "*for thou* "*shalt surely die Jonathan!*"—but "*the* "*people rescued Jonathan that he died* "*not*"—(1 Sam. xiv. 1—45.)—Nevertheless he was afterwards cut off from the kingdom by an *untimely death,* (nay, Saul's own hand had previously aimed *at his* LIFE with a Javelin, because he was too honourable to accept even of Royalty on *illegal* and *unjust* terms) but the loss was to the Royal House and the Public, to whom he had *been given* by God, and not to *Jonathan* himself; for his *just spirit* was formed and prepared for a better world, where "*the* "*Righteous shall shine forth as the* "*Sun,*

Sun, in the Kingdom of their Father!" (Matt. xiii. 43.) This unhappy *temporal* fate of Jonathan, however, did not take place, it seems, 'till several years afterwards at the close of Saul's reign; for God's mercy to Saul was yet prolonged from time to time, and he gave him victory over all the neighbouring tyrannical nations, which had oppressed and plundered Israel: so that *Saul* had ample opportunity to retrieve by *obedience to God's Will,* what he had forfeited by preferring and executing, contrary to *Law* and *Reason,* the hasty determinations of his *own Will;* and his fate was by no means absolutely determined, until he had proved himself totally unworthy of further confidence, by failing in such a trial of his obedience as left no room for the least hope of his amendment!

The Almighty had determined to pour out his *final vengeance* upon an abom-

abominable Nation of unrepenting Sinners, *the Amalekites;* and Saul, (as the last trial also *of his obedience)* was entrusted with the execution of it; and was accordingly instructed by the Prophet Samuel concerning the Will of God, in such clear and *express terms,* that a failure in duty could not possibly happen through *misunderstanding,* but must afford an unquestionable proof to all the Nation, that the Monarch obstinately preferred his own worldly refinements in politicks to the *declared Will of God!* "*The Lord sent me*" (said Samuel) "*to anoint thee to be* "*King over his people, over Israel:* "*now, therefore,* HEARKEN THOU UNTO "THE VOICE OF THE WORDS OF THE "LORD. *Thus saith the Lord of Hosts,* "I remember (that) *which Amalek did* "*to Israel, how he laid wait for him in* "*the way when he came up from Egypt*" (this should warn all nations that God REMEMBERS all *national* Acts of treachery

chery and unjust violence, and will certainly render a severe recompence, in his own time, though perhaps many ages afterwards, as in this case). "*Now* "*go*" (said Samuel) "*and smite Ama-* "*lek, and utterly destroy all that they* "*have, and spare them not; but slay* "*both man and woman, infant and suck-* "*ling, ox and sheep, camel and ass.*" (1 Sam. xv. 1—3.) The nature of such a *Commission of Vengeance* as this from the Creator, the Almighty Lord and Owner of all, is further explained in my Tract on "*The Just Limitation of* "*Slavery,*" p. 10—14.

Saul's victory over the *Amalekites* was, of course, complete, agreeable to the divine commission with which he was entrusted; but the unthankful Monarch, as usual, resisted the Holy Spirit of God, by once more yielding to his own vain political principles, in direct opposition to the letter and meaning of his

his instructions! For "*he took* AGAG "*the King of the Amalekites* ALIVE," "and though he "*utterly destroyed all* "*the people* (that is, of the Amalekites) "*with the edge of the sword,*" yet he "*and the People* (of Israel) *spared Ag-* "*ag*" (the tyrant of Amalek, contrary to God's decreed *Justice* *) "*and* "*the best of the sheep, and of the oxen,* "*and of the fatlings, and the lambs, and* "*all that was good, and* WOULD NOT "*utterly destroy them: but every thing* "*that was vile and refuse, that they de-*

* *God's Justice* against the Tyrant was postponed, indeed, for a short space, by the *disobedience* of Saul, but this was only to render it a more tremendous and remarkable example of the *Divine Vengeance* against Royal Tyrants and other wicked promoters of *unjust Wars* and *bloodshed!* Because, when Agag comforted himself with hopes of having escaped the *just Vengeance*, and was therefore the less prepared for what followed, (for he came to Samuel *delicately*, (or rather *pleasantly*), saying, "*surely the bitterness of death is past,*") he heard the awful sentence of God's unerring *retribution* pronounced against him. "As thy Sword hath made Women "childless, so shall thy Mother be childless among Wo-"men." (1 Sam. xv. 33.)

"*stroyed*

" *stroyed utterly.*"—Whereby it is manifest that Saul and his Council of War preferred their own weak notions of worldly œconomy to the declared " *Judgment of the* GOD OF ISRAEL." But a dreadful Sentence was the reward of his disobedience—" *Because thou* " *hast rejected the word of the Lord, he* " *hath also rejected thee from* (being) " *King.*" (1 Sam. xv. 23.) And again —" *The Lord hath rent the Kingdom* " *from thee* THIS DAY" (so that the fate of SAUL's House was not absolutely *determined* it seems [though *threatened* long before] until he had proved himself incorrigible " THIS DAY" by neglecting so extraordinary an opportunity of executing the Will of God upon Sinners) " *and hath given it*" (continued the Prophet) " *to a neighbour of thine* " (that is) *better than thou!*" (v. 28.) And after Samuel had anointed *David* to be King in the room of the rejected Monarch, we read expressly that " THE

" SPIRIT

" SPIRIT OF THE LORD *came upon Da-*
" *vid* from that day forward,* &c. *but*
" THE SPIRIT OF THE LORD *departed*
" *from Saul, and an* EVIL-SPIRIT FROM
" GOD *troubled him.*" (1 Sam. xvi. 13, 14.) Now if the coming of *the Holy Spirit* upon David was a *real, supernatural inspiration;* and also if the Departure of the *Lord's Spirit* from *Saul* was a real departure of the Heavenly Grace or *Divine Inspiration* (neither of

* That David was really *inspired* by the Holy Spirit appears by the reasons he assigned to Saul in order to prove the certainty of his success against the Philistine, viz. that he slew both *a Lion* and *a Bear*, and that the *Philistine* should be as one of them.—" *The Lord that deli-*
" *vered me*" (said he) " *out of the paw of the Lion, and*
" *out of the paw of the Bear, will deliver me out of the*
" *hand of this Philistine:*"—and as the event perfectly corresponded with his prediction, it was manifest that all these Actions were *supernatural!* (1 Sam. xvii. 36, 37.)

The wonderful effect of David's music upon Saul may also be well imputed to the same *supernatural cause;* especially as it was apparently the means used by Providence to introduce the young anointed King to the Court of Israel, as well as to the notice and esteem of the people.

which

which can reasonably be denied) there can be no doubt but *the* "EVIL-SPIRIT "*from the Lord*" (mentioned even in the same sentence) which troubled Saul on *the Departure* of the former, was also a *real inspiration*, though of a very different nature! It would destroy the use of language to construe, in *a literal sense*, what is there said of *the Holy Spirit*, and yet to esteem the mention that is made *(even in the very same sentence)* of THE EVIL-SPIRIT, as a mere customary mode of expressing a *deep melancholy*, or *other natural disorder of the mind!*——

The expression therefore of the text, that—"THE SPIRIT OF THE LORD *de-* "*parted from Saul*, AND AN EVIL-SPI- "RIT *from the Lord troubled* * *him*"— clearly

* The word "*troubled*" does not sufficiently express the *horrible terror*, with which *Saul* was certainly *agitated by the Evil-Spirit*, according to the Hebrew term— בעתתו—used in the text, (1 Sam. xvi. 14.); for wher-

clearly implies (if we regard the true literal meaning) not only that the *Evil-Spirit* came by the *permission of* GOD (as it was "*an Evil-Spirit* FROM THE "LORD") but also that the said *Evil-Spirit* was really "THE AGENT" which "*troubled*" (or rather *terrified*) Saul! This alone would be sufficient to confute the Author of "*the Essay on the* "*Demoniacs,*" as it must clearly demonstrate that SAUL was actually POSSESSED BY AN EVIL-SPIRIT: but there is still another circumstance (which he has likewise overlooked) that renders the nature of SAUL's disorder *indisputable.*—The actual Influence of *the Evil-Spirit* was manifested by a *Spirit of Divination* or *Prophecy,* as in the Case of the poor *soothsaying Girl* at Philippi * (mentioned in Acts xvi. 16—18.)

ever this verb occurs it signifies to *terrify*, or *agitate with extreme fear*,—Terrere, exagitare, exercere malo vel metu, obstupefacere, &c.

* Whether the Prophesying Spirit in both cases was *a real*

18.) for when "the Evil-Spirit *from God* "*came*

real spirit of PYTHON, or DIVINATION; or whether only an *imaginary* spirit of APOLLO, or of "A DEAD "MAN," according to the groundless notions suggested in "*the Essay on the Demoniacs*," let the Author of the latter doctrine himself determine in what manner he pleases: but let all persons who profess a sincere regard for *scriptural* evidence take notice, that if it is our duty to believe the plain facts related in the Sacred Text, we must necessarily admit that the manner in which both *Saul* and the *Girl* were affected was *supernatural* and *spiritual*, and such as could have no connection whatever with *natural* distempers.

In the account of the Philippian Girl, the text makes no mention of *Apollo*, nor that "*It was with the Spirit of* "*this Dead Man that the Damsel at Philippi was thought* "*to be inspired*," according to the bold assertions of the Author of the Essay, p. 56, 57. The Damsel is indeed said to have been "*possessed with a Spirit of Divination*," or of "*Python*:" and if APOLLO was surnamed *Pythius* (Πυθιος), or sometimes *Python* (Πυθων), it was by no means as *his proper name*, but (most probably) only from the *Spirit of Divination* (or Πυθων from Πυθανομαι to *ask* or *enquire*) which was supposed to *give answers* to those who consulted or PUT QUESTIONS TO HIS ORACLES; so that the *Damsel at Philippi*, or the Spirit with which she was possessed, had as good a title to that name as *Apollo*; for if all the circumstances of her case, that are expressly mentioned, be duly considered, it will appear that her disorder was really a *supernatural spiritual possession*, or inflatus!—She "*brought her Masters* "*much gain by soothsaying*" (μαντευομενη) i. e. "by

"*pro-*

" *came* * *upon Saul*"—" *he* PROPHESIED " *in the midst of the house;*" (1 Sam. xviii. 10.) which unquestionably denotes an *actual spiritual influence* upon Saul; for it would be absurd to attribute such *supernatural spiritual* symptoms to a *natural* disorder! But as the

" *prophesying* or *divining*," which expression explains and confirms the true meaning of *the Spirit of* PYTHON. It is plain therefore that she was *consulted*, and *did answer* AS AN ORACLE, and thereby " *brought her Masters much* " *gain:*" which gain ceased with her *oracular powers* immediately on the ejection of *the Spirit* by Paul. These circumstances, when considered together, are neither symptoms of a *natural distemper*, nor indications of *fraud* or *imposture*, as if her pretension to *Oracular Powers* was without foundation! Besides, the Apostle made a clear *personal distinction* between *the Spirit*, and *the Damsel;* for he *said* " TO THE SPIRIT " (not to the Damsel) " *I* " *command* THEE *in the name of Jesus Christ to come out* " *of* HER," &c.

* *The Evil-Spirit from God came upon Saul*, &c. The Hebrew Word תצלח here rendered CAME, is the very same verb by which *the Agency*, or *falling of* THE HOLY SPIRIT upon Men is usually expressed; so that the manner of *Inspiration*, or *spiritual communication* with the Human Soul, is apparently the same *in both cases*, though the effects are as opposite as the nature of the Spirits.

Inspi-

Inspiration was that of an *Evil-Spirit*, the effects of it were suitable to the nature of the invisible Agent: for the *Evil-Spirit* (taking advantage of the base *political* principles of the *worldly* Monarch, and of his earnest desire to reign at all events) *inspired him* with a thirst after innocent blood, which he manifested by repeated attempts against the life of David, hoping by that wicked policy to retain his kingdom!

In these attempts however he was always *providentially* restrained; "*for* "*Saul sought him every day, but God* "*delivered him not into his hand.*" (1 Sam. xxiii. 14.)

At one time in particular David was saved by an irresistible impulse of *God's Holy-Spirit* upon Saul, even at a time when that Monarch was apparently under the influence of the *Evil-Spirit*, if we may judge by the bloody purpose which

which he then pursued of murdering David, (for the Devil, the prompter of all mischief, "*was a Murderer from the* "*beginning,*) (John viii. 44.) but the superior influence of *God's Holy-Spirit*, frustrated the united purposes of the Monarch's Will and of the inciting Demon, by compelling the profane Mortal to join the Company of God's Prophets, headed by their leader Samuel; and to *prophesy* in their presence, as his wretched time-serving Messengers (whom he had previously sent on the same *unlawful* errand) had done before him;* which proves, that even pro-

* "And Saul sent messengers to take David: and "when they saw the Company of Prophets prophesying, "and Samuel standing as appointed over them, *the Spi-* "*rit of God* was upon the messengers of Saul, and they "also *prophesied*. And when it was told Saul, he sent "other messengers, and they prophesied likewise. And "Saul sent messengers again a third time, and they pro- "phesied also. Then went he also to Ramah, and came "to a great well that is in Sechu: and he asked and "said, where are *Samuel* and *David?*" (for he seems to have had bad intentions against both) "and one said, Be- "hold,

profane and wicked persons may occasionally be controuled and influenced by *the Holy-Spirit.*

At another time Saul's design was frustrated by a sudden invasion of the Philistines, when he had even "*com-*" *passed David and his Men round* " *about to take them.*" (1 Sam. xxiii. 25—28.)

At some other times Saul's wicked purposes were overcome by the conviction of his own *conscience,* (or the Hereditary Knowledge of *Good and Evil*) which, on a fair remonstrance of the injured party, compelled him to *ac-*

" hold, they be at Naioth in Ramah. And he went " thither to Naioth in Ramah: and THE SPIRIT OF " GOD WAS UPON HIM ALSO, and he went on and pro- " phesied until he came to Naioth in Ramah. And he " stripped off his Clothes also, and prophesied before " Samuel in like manner, and lay down naked all that day " and all that night. Wherefore they say is Saul also " among the Prophets." (1 Sam. xix. 20—24.)

Knowledge

knowledge his Guilt, and desist for a time from his bloody designs. Two remarkable instances of such a Triumph of *Reason* or *Conscience* in Saul, are expressly recorded in the sacred Text.

When David had spared his persecutor in the Cave at Engedi, and privately cut off the skirt of his robe as a certain signal of his having been absolutely in his power, he appealed to the Monarch's REASON or natural *Knowledge* of GOOD and EVIL in a pathetic Remonstrance; and REASON became predominant even in him that was subject to the influence of an *Evil-Spirit!* Saul felt the bitter remorse of a wounded *conscience,* and yielded to conviction: "*Is this thy voice,* "*my son David?*" said he, and "*lifted* "*up his voice, and wept. And he said* "*to David, Thou art more righteous than* "*I: for thou hast rewarded me* GOOD, "*whereas I have rewarded thee* EVIL. "*And thou hast shewed this day how*

"*that*

" *that thou hast dealt well with me: for-*
" *asmuch as when the Lord had deliver-*
" *ed me into thine hand, thou killedst me*
" *not. For if a Man find his Enemy,*
" *will he let him go well away? Where-*
" *fore the Lord reward thee for that*
" *thou hast done unto me this day.*"
Mark how the previous exercise of REASON compelled the Monarch to *bless* the Man whose life he had so eagerly sought after but just before. Nay, Saul yielded even in the very point which had originally fired his resentment, (viz. the anxious *jealousy* for his royal dignity), which shews that by a due exercise of REASON the most violent *passions* may be subdued, and the influence even of *evil Spirits* (which always take advantage of the *passions*) may be effectually *resisted*; for Saul having now permitted REASON to exert itself as a *principle of action*, was ready to allow, that even *the Crown and Regal Dignity*, which of all other things he

had most at heart, was really due to David.—" *And now,*" (said he) " *be-* " *hold I know well that thou shalt surely* " *be King*" (probably this was the subject of Saul's unwilling *prophecy* before *Samuel* and the prophets at *Naioth* when " *he stript off his Clothes*" [perhaps as a sign against himself,] laying aside his robes of distinction) " *and that the* " *Kingdom of Israel*" (said Saul to David) " *shall be established in thine* " *hand. Swear now therefore unto me* " *by the Lord, that thou will not cut off* " *my seed after me, and that thou wilt* " *not destroy my name out of my Fa-* " *ther's House. And David sware* " *unto Saul. And Saul went home;* " *but David and his Men gat them up* " *unto the hold.*" (See the whole xxivth Chapter of 1 Sam.)

Another remarkable triumph of REASON or CONSCIENCE, as a *principle of action* in Saul, is related in the xxvith Chapter. *David*

David took the spear, and the cruse of water from Saul's bolster after he had prevented Abishai from killing him, when Saul and all his host were asleep —" *because a deep sleep from the Lord* " *was fallen upon them.*" And afterwards when *David* had thereupon remonstrated a second time to *Saul* concerning the unreasonableness of his persecution, and had awakened his CONSCIENCE by the justice of his appeal, the Monarch once more submitted to REASON and CONSCIENCE, saying,—" *I have* " *sinned: return, my Son David: for I* " *will no more do thee harm, because my* " *Soul was precious in thine eyes this day:* " BEHOLD I HAVE PLAYED THE FOOL, " AND HAVE ERRED EXCEEDINGLY."

A more humiliating acknowledgement of repentance than this could not have been made in any case! and it is the more extraordinary, when we consider that it proceeded from a poor wretched

wretched Mortal *forsaken by God's Spirit,* and absolutely subjected to *Diabolical influence!* so that Saul's *natural* REASON or CONSCIENCE, must in this particular case be esteemed the sole '*principle of Action;*' which now once more compelled him to BLESS his hated Rival! "BLESSED *be thou my Son* "*David*" (said Saul) "THOU SHALT "BOTH DO GREAT *(things)*, AND ALSO "SHALT STILL PREVAIL. *So David* "*went on his way, and Saul returned to* "*his place.*"

Thus the History of Saul affords some very remarkable examples of the *compound Nature of Man,* and of the various discording *principles of action,* as well *natural,* as *supernatural* and *spiritual,* wherewith Men are occasionally influenced.

When all these circumstances of Saul's case are duly considered, it must necessarily

necessarily be allowed that *the Evil-Spirit from the Lord* which troubled Saul, was (not a mere name for a *natural disorder,* or a mode of expressing the distemper of *a deep melancholy,* but) an *actual distinct Being;* and consequently that *Saul* was really POSSESSED by an *Evil-Spirit.* And as the Nature of THE DEMONS mentioned in the New Testament is explained under the denomination of *Evil-Spirits* and *Unclean-Spirits* (these being mentioned, in a variety of Instances, as *Synonymous Terms* with *Demons)* it will necessarily follow that *Saul* was an actual *Demoniac,* notwithstanding the contrary assertions of the learned Writer *on the Demoniacs of the New Testament;* and therefore I may now safely avail myself even of his own authority on my side of the question; for as this very instance of Saul's disorder (which he has particularly mentioned as a case of mere *melancholy)* proves, on a fair examination

amination of the context, and "*the* "*language of Scripture,*" to be an unquestionable instance of *a real* POSSESSION, we may fairly conclude, by the authority of one of *his own maxims*, that *all the instances* of POSSESSION, mentioned in the New Testament, were also cases of *real* POSSESSION; "*for if*" (says he) "*you can prove the* REALITY "of POSSESSION *in* ONE INSTANCE *from* "*the Language of Scripture, you may* "*prove it in all.*" (Essay on the Demoniacs, &c. p. 131, note.)

Another extraordinary Instance in the Old Testament of the *Agency of* a wicked *Spirit* in *tempting* or persuading Men, by the express PERMISSION OF GOD, is related in the First Book of Kings xxii. 20—23.—*And* THE LORD "*said, Who shall* PERSUADE (or de-"ceive) *Ahab, that he may go up and* "*fall at Ramoth Gilead?* &c.—*And* "*there came forth* A SPIRIT, *and stood,*

before

" *before the Lord, and said, I will per-*
" *suade him. And the Lord said—*
" *Wherewith? And he said I will go*
" *forth, and I will be* A LYING-SPIRIT
" *in the mouth of all his Prophets.*
" *And he said, Thou shalt persuade*
" (him) *and prevail also:* GO FORTH,
" *and* DO SO." (Here is the express PERMISSION of the *Almighty;* and the AGENCY of the *Lying-Spirit* is as clearly declared in the preceding Sentence.)—
" *Now therefore, behold*" (said the Prophet of GOD to Ahab) " THE LORD
" HATH PUT A LYING-SPIRIT *in the*
" *mouth of all these thy prophets, and*
" THE LORD *hath spoken evil concern-*
" *ing thee.*" Thus it is manifest that THE LORD, by the *true* Prophet, denounced *Evil* against the wicked King, whilst the *Lying-Spirit,* (which acted by GOD's PERMISSION,) promised favour and prosperity, in order to deceive the abandoned Monarch, who, like other unbelievers, was always more ready to believe

believe a *Lye*, than the *Truth*. These are incontestible proofs from *the Old Testament* of a doctrine, which is still more clearly taught in *the New*, that *Human Nature*, by THE PERMISSION OF GOD, is certainly liable to the attacks and baneful influence or inspiration of *Spiritual Enemies* (as the Devil entered Judas) if we neglect that necessary resistance to EVIL both in *thoughts* and *actions*, which Christ and his Apostles have so earnestly recommended throughout the New Testament.

Now, though *the reality of* POSSESSIONS is (I trust) fully demonstrated, yet it may be necessary, perhaps, to vindicate some particular passages of scripture, which this Author has violently pressed into his service, as evidences of a contrary doctrine. He tells us in page 229—that "*When St. Paul says*, "WE KNOW THAT AN IDOL IS "NOTHING; *the expression*" (says he) "*implies*,

" *implies, that the* NULLITY *of the Hea-*
" *then Gods or* DEMONS *was a principle*
" *admitted by himself, as well as enter-*
" *tained by those Christians whom he*
" *was now addressing,*" &c. But the Sophistry by which the Author of the Essay endeavours to support that *implication* is scarcely worth our notice, now that *a fact* so contrary to his Doctrine concerning " THE ABSOLUTE NULLITY " OF DEMONS"* is already clearly proved; yet in vindication of the text it is necessary to remark, that notwithstanding all these bold and confident assertions of our modern Critic concerning the opinion of the Apostle *Paul*, yet the Apostle himself has not said a single word about " *the Nullity of Demons!*" His Expression (which has been *wrested* to that purpose) declare indeed, that " *an Idol is nothing;*" but the Sentence contains not the least *implication*

* See Essay on the Demoniacs of the New Testament, p. 187, 234, 240, and 378.

 that

that a *Demon is Nothing!* And even if we could conceive that the Apostle understood the word *Demon* to signify a *Human Ghost* (according to the doctrine of our Critic) * yet surely he could not mean that such an actual Being as the *immortal Soul of Man* is a NULLITY!

Again; this Gentleman paraphrases a passage in the 1st Epistle to the Corinthians x. 19. as follows: "*Earnestly as I am dissuading you against "joining with the Heathens in the "Sacrifices or Festivals of their*

* "*It occurs* there" (says he, speaking of the word *Demon* in the New Testament) "*above fifty times in reference to possessions; and we have shewn above*" (says he) "*that when used in this connection, whether by the "Sacred Writers or others, it constantly denotes a* HUMAN "GHOST," p. 208. "*For* DEMONS" (says he) "DENOTED THE GHOSTS OF WICKED MEN, *of such "especially as suffered a violent death,*" &c. p. 215, 216. "*Nor are Angels concerned*" (says he) "*in the present "question;* or ANY SPIRITS, *except those which once "dwelt* IN FLESH AND BLOOD, &c. p. 151.

"DEMONS,

" DEMONS, *far be it from me to suggest,*
" *that these* DEMONS *have any degree*
" *of power, or that what is offered to*
" *them suffers any real pollution.*"
(Essay, p. 235).

By the same notable method of paraphrasing, such a Master of sophistry as this learned Gentlemen might charge the Scriptures with whatever doctrines he pleases, whether *true or false!* for when we look back to the Apostle's *real Words,* we cannot find that *Demons* are either *mentioned,* or even *implied,* or to be understood.—" *What say I then?*" (said the Apostle) " *that the* IDOL *is*
" *any thing, or that which is offered in*
" *sacrifice to* IDOLS *is any thing.*" (1 Cor. x. 19.) Here the Apostle plainly speaks of the *Idols,* and not of the *Demons* which they represented; but in the very next Sentence in which *Demons* are *really mentioned,* he is so far from esteeming them as *Nullities,* that the

the tendency of his Argument necessarily requires us to understand that they are *actual Beings* superior to the *Idols*, which represented them.* In short, the Sense of the Apostle appears manifestly to be as follows—that though THE IDOLS themselves (as in the passage before cited) *are nothing in the World*, yet the *sacrifices* offered to them are, in effect, offered to DEMONS, and not to the mere IDOLS, which indeed are but

* Instat enim ut supponens, quanquam IDOLUM "NIHIL EST, tamen DÆMONIUM ESSE ALIQUID, "ESSE MAJUS QUID QUAM IDOLUM, ET POSSE ID, "QUOD IDOLUM NON POTEST, nempe polluere cibum. "Alias vero, si censeret, IDOLUM ac DÆMONIUM esse "idem, certe concesso IDOLUM *nihil esse*, concederet, "et DÆMONIUM *nihil esse*, sicque *nihil hac ratiocinatione* "*promoveret*. Videtur autem Apostolus istud (Δαιμονιοις "θυει) non tantum habere ex Ethnicorum professione, "exque rei veritate, sed et ex locis Deut. & Psal. citatis "supra." (viz. Deut. xxxii. 17. Psal. cvi. 37.) "Jacobus pariter, c. 2. 19. Δαιμόνια SUPPONIT ESSE "RES VIVAS, AC COGNITIONE, IMO VERI UNIUSQUE DEI COGNITIONE AC TIMORE PRÆDITAS. "NON AUTEM *esse* IDOLA; NAM HÆC COGNITIONE "CARENT." See Gussetius's Hebrew Lexicon, upon the word שד Dæmon, p. 1589.

dead

dead and *senseless nullities;* and therefore the *Cup* and the Table of DEMONS, (not of *Idols)* are contrasted with the *Cup and the Table* of the LORD by the same Apostle (1 Cor. x. 21.).

But notwithstanding the erroneous doctrine of this Author about "*the "Nullity of Demons,*" he roundly asserts "*that the Spirits which were thought "to possess men* were human *Spirits,*" (note in p. 335) though he has not the least authority in scripture to justify his assertion. He attempts indeed to prove from the Septuagint translation that "*Demons are called Dead "Men,*" but let the Reader judge with "what little foundation!"—'*it may be* '*observed*' (says he in a note, p. 225) '*with respect to* Ps. cvi. 37.' "ALL "THE GODS OF THE HEATHEN ARE "DEMONS," '*that what are here, by* '*the Septuagint, called* DEMONS, *are* '*called* DEAD MEN,' v. 28. ('εφαγον θυσιας

' θυσιας νεκρῶν) &c.' that is, " *they* " *eat the sacrifices of the Dead.*"

But this affords no proof that DEMONS are called DEAD MEN. The Sacrifices there mentioned are not spoken of as sacrifices, made *to the Dead,* but rather *for the Dead:* as θυσιας νεκρῶν properly signifies *Sacrifices of the Dead,* as well as the Syriac Translation of that passage, ܕܒܚܐ ܕܡܝܬܐ viz. *Sacrifices* OF *the Dead,* that is, Sacrifices made in *behalf of the Dead,* which is a practice among several Heathen Nations even to this day: and as *the Spirit of Antichrist* has so notoriously introduced the most capital HEATHEN *Customs* into the Church of ROME,* we cannot be at a loss

* The late ingenious Dr. Parsons in his " Remains of " Japhet," p. 200, 201—cites from the Editor of Colonel Grant's treatise, in the " *Journal Etranger,*" several remarkable testimonies of this.—' *The Jesuits,* GRUEBER ' *and* DESIDERI, *and also* FATHER HORACE DE LA ' PONA, *a Capuçhin, have observed a great conformity* ' *between the* ROMAN *Religion and that of* TIBET," &c. " FATHER

loss about the true meaning of the HEATHEN "*Sacrifices of the Dead,*" if we com-

"FATHER GREBILLON *observes also, with astonish-*
"*ment, that* THE LAMAS HAVE THE USE OF HOLY
"WATER—PRAYERS FOR THE DEAD, &c. MAKE
"PROCESSIONS; HONOUR THE RELICKS OF THEIR
"SAINTS, *or rather their* IDOLS; *they have* MONASTE-
"RIES, AND CONVENTS OF YOUNG WOMEN, &c.—
"*they mortify their Bodies, particularly with the* DISCI-
"PLINE, *or* WHIPS," &c.—"FATHER GRUEBER" (says he) "*has seen all this:*" "*and* HORACE DE LA
"PONA, *for his part, says, that the Religion of* TIBET
"*is like an image of that of* ROME.—*They make alms,*
"*prayers, and* SACRIFICES FOR THE DEAD; *they*
"*have* CONVENTS, *wherein they make vows of Chastity*
"*and Poverty,*" &c. *The* DISCIPLINE OR FLAGELLATION practised in the Church of Rome, was a very ancient Rite of *Heathenism*, of which the JESUIT PERE LAFITAU has produced a great variety of Examples in his "*Mœurs des Sauvages Ameriquains comparées aux*
"*Mœurs des premiers Temps.*" Tome I. p. 273—313, &c.

Poor innocent Girls and Boys were flogged in the most cruel manner till their flesh was torn off their backs: —"*les jeunes filles etoient* DECHIREES A COUPS DE
"VERGES, *de la maniere les jeunes gens l'etoient a*
"SPARTE—*devant l'Autel de la* DIANE ORTHIE," &c.—"*On flagelloit ces jeunes gens avec* TANT DE CRU-
"AUTE, *que le Sang ruisseloit de toutes les parties de*
"*leur corps: On ne les menageoit en aucune maniere,*" &c.—"*Lorsqu'ils etoient dans un etat si pitoyable, qu'on*
"*ne frappoit plus que* SUR DES MEMBRES DECHIRES,

"*et*

compare them with the *Romish Masses* and *Propitiations* made FOR THE DEAD in all Popish Countries! so that this Text affords no proof at all that *Demons* are called *Dead Men.* He nevertheless asserts, that St. Paul "*and the other* "*Apostles, by* DEMONS *meaned the* "GHOSTS OF DEAD MEN; *and* THEY *use* "*the word*" (says he) "*as the An-* "*cients did, sometimes in a good, at* "*other times in a bad sense,*" (p. 219). But the very learned Mr. Mede (from whom this Author seems to have too hastily borrowed this notion about the *Ghosts of Dead Men*) does not mention any such supposition as *the Scripture sense* of the word, but only as the

"*et qu'on ajoutoit* PLAYE SUR PLAYE, *il se levoit entre* "*eux un combat—d'emulation a qui souffriroit davantage* "*et temoigneroit mieux sa constance,*" &c. A Practice so totally contrary to *human Nature*, and yet so universally submitted to by the *Heathen Nations*, cannot possibly be accounted for on any other principle than the *inspiration* of SATAN, the *Grand Enemy of Mankind!*

Doc-

*Doctrine of the Gentiles.** And with respect to the *good* or *bad* sense of the word, the same learned Writer declares, that "*the word Δαιμόνιον is in the* "*Scripture* NEVER TAKEN IN THE BET- "TER *or* INDIFFERENT SENSE, *howsoever* "*prophane Authors do so use it, but* "ALWAYS *in an* EVIL SENSE, *for* THE "DEVIL *or an* EVIL SPIRIT. *Now the* "*Signification of words in Scripture is* "*to be esteemed and taken*" (says he) "*only according to the Scripture's use,* "*though other writers use them other-* "*wise,*" (p. 782).

And in the next paragraph he warns us of a distinction very necessary to be made, concerning the use of the word *Δαιμονιον* in Scripture, viz.—"*That be-*

* "*I come now*" (says he) "*unto another part of this* "*Doctrine*" (meaning the DOCTRINE OF THE GENTILES mentioned in the preceding Sentence) "*which* "*concerned the original of* DEMONS, *whom you shall find* "*to be* THE DEIFIED SOULS OF MEN AFTER "DEATH." J. Mede, Book III. c. 4. p. 775.

" *cause those which the Gentiles took for*
" DEMONS, *and for* DEIFIED SOULS OF
" THEIR WORTHIES, *were indeed no other*
" *than* EVIL SPIRITS, *counterfeiting the*
" *Souls of Men deceased, and marking*
" *themselves under the names of such*
" *supposed* DÆMONS, *under that colour to*
" *seduce Mankind; therefore the Scrip-*
" *ture useth the name* DÆMONS *for that*
" *they were indeed, and not for what they*
" *seemed to be,*" &c. (p. 782).

But though the word DEMON is always taken in an *evil sense* (as Mr. Mede very justly remarks, and never in the *better* or *indifferent sense*), yet the same learned Writer in the next paragraph but one, endeavours to shew that it is not always used in the *worst sense*. The Distinction however between these comparative terms *evil sense*, and *worst sense*, is much *too nice* and *refined* for the subject in question; insomuch that the learned Author has not only been misunder-

misunderstood by many of his Readers, but seems to have laid a foundation for such opinions as he himself would have been very averse to, and such as cannot by any means be fairly drawn from any of the Texts which he examined on that occasion. The first Text that he mentions (viz. Acts xvii. 18.—" *This Fellow* " *seemeth to be a setter-forth of strange* DEMONS)" affords no proof whatever of the Scripture sense of the word DEMON. The Sentence is not given as the words of Revelation or Instruction, but only as an opinion of some *heathen Philosophers,* who expressed themselves according to their own false ideas of DEMONS; and therefore it cannot afford any proof of the real *scripture sense of* the word DEMON: neither can any *good* or *indifferent meaning* of that word be with certainty implied in the Apostle's answer.—Because it does not appear that he had the least intention to explain the real and proper qualities of DEMONS,

for

for he only retorts upon the Athenians their own charge about *Demons*—that he perceived them (ὡς *Δεισι-δαιμονεστερους*) too Superstitious, or *too full of Demons already* (as Mr. Mede translates it) without the least intimation whether the word was to be understood in a *good* or *bad sense;* though indeed, as the purpose of his oration was *to draw them* FROM *Demon Worship,* the latter is rather to be presumed. The next passage of Scripture cited by Mr. Mede on this occasion is from the Revelations, c. ix. ver. 13. viz. "*That they should not* "*worship Δαιμονια and Idols of Gold,*" &c. He shews that this Prophecy relates to the latter times, and is applicable only to those backsliding Christians who worship *Demon Gods;* whereby he means the *Souls of Dead Men:* for he adds—"*Here therefore*" (says he) "*Δαιμονιον* "*(Demon) is again taken in the common* "*and philosophical sense,* or *at least,* "*which is all one, for* EVIL SPIRITS,

"*wor-*

"*worshipped under the names of* "DÆMONS and DECEASED SOULS," (p. 784). So that this Text by no means proves either that *Demons* are really *Human Souls,* or that they are not to be understood in an *evil sense;* but only that they are really *evil Spirits,* worshipped under the names of *Demons* and *deceased Souls,* according to the corrupted notions of the Gentiles.

The third Text, which he cites, affords as little authority, as the two former, to support his notion that the word *Demon* is not to be understood in the *worst sense;* because we have nothing to do with the *Gentile Opinion* of its meaning, when the same is not expressly declared in the Text—of which nothing appears. "*Ye cannot drink the* "*Cup of* THE LORD *and the Cup of* "DEMONS, *ye cannot be partakers of* "THE LORD'S *Table, and of the Table* "*of Demons.*" (1 Cor. x. 21.) Neither indeed

indeed in the former Verse—" *the* " *Things which the Gentiles sacrifice* " *they sacrifice to* DEMONS, *and not to* " GOD." DEMONS are manifestly mentioned in *both* these verses as the *opposite extreme* to INFINITE GOODNESS:—from whence arises the force of the Apostle's argument concerning the absolute impossibility of partaking of God's benefits, if we hold any degree of fellowship whatsoever with Beings that are *totally opposite in their Nature.*—" *Ye* " CANNOT *drink the Cup of* THE LORD, " *and the Cup of* DEMONS," &c.—It is therefore manifest that *Demons,* in this place also, must be understood in the *worst Sense,* as being the very opposite Extreme to *God,* and to *Goodness.* " *Not that the* WOODEN IDOL" (as Mr. Mede himself remarks) " *was ought of* " *itself, but that the Gentiles supposed* " *there dwelt some* DEMON *therein, who* " *received their sacrifices, and to whom* " *they intended their services.*"—And yet

yet the Gentiles' opinion of the matter (as I before remarked) is not of sufficient authority to instruct us in the *Scripture sense* of the word.

The only remaining passage of Scripture wherein Mr. Mede supposes there is an allusion to the *Gentiles' conceit of Demons,* is the Text which he has prefixed to the beginning of his Tract on "*The Apostasy of the latter Times,*" viz. (1 Tim. c. iv. ver. 1, 2, &c.) "Howbeit the Spirit speaketh expressly, that "in the latter times some should revolt "from the Faith, attending to ERRONEOUS" *(as he translates the word πλανοις, which is more properly rendered* SEDUCING) "Spirits and Doctrines "of Demons," &c.

This Opinion depends upon his interpretation of the words *Διδασκαλιαι Δαιμονιων Doctrine of Demons.* "*Not*" (says he) "which DEMONS or DEVILS are "Authors

" Authors of (though that be true) as
" if the Genitive Case were Active; but
" DOCTRINES CONCERNING DÆMONS;
" *the Genitive Case Δαιμονιων being*
" *here*" (says he) " *to be taken pas-*
" *sively for the object of these Doctrines;*
" *as in Hebr.* vi. 2. *we have διδαχαι*
" *βαπτισμων doctrines of Baptisms, and*
" *doctrines of laying on of hands, of the*
" *resurrection of the Dead, and of eter-*
" *nal judgment, that is*" (says he)
" *Doctrines about and concerning all*
" *these*," &c.—And therefore he concluded that the *Διδασκαλιαι δαιμονιων*
" are *Doctrines of Dæmons, or Doctri-*
" *næ Deastrorum; that is*," (says he)
" *The Gentiles' idolatrous Theology of*
" *Dæmons should be revived among*
" *Christians*," &c. 2d Vol. p. 771.

But in order to introduce this construction, Mr. Mede is obliged to leave the literal interpretation of the preceding verse, which ought never to be done with-

without a necessity; and there is, certainly, no necessity in the present case.

The Words *Προσεχοντες πνευμασι πλανοις* (which are literally rendered—"*attending to* SEDUCING *Spirits*") he is obliged to construe—"*attending to* "ERRONEOUS *Doctrines*"—but the word ERRONEOUS by no means expresses the full meaning of the word *πλανος*, which, either as an *adjective* or *substantive*, signifies rather one who, in an ACTIVE SENSE, is *a Seducer*, or *Deceiver*, than one who, PASSIVELY, is *seduced*, and is *erroneous*, or *in error*. The word is no where used in the New Testament, I believe, in this *latter sense*, though it is several times used in the *former* ACTIVE SENSE: as for instance, in 2d John, ver. 7. *οτι πολλοι πλανοι εισηλθον εις τον κοσμον*, &c. "*For* "*many Deceivers are gone out into the* "*World*," &c. and the *active* sense of

the word is still more strongly pointed out by the application of it in the end of the same verse to the *first Mover of Deceit,* the Spirit of Antichrist, by whom the *visible Deceivers* before mentioned were most certainly actuated : " ὁυτος " εστιν ὁ πλανος και ὁ Αντιχριστος," that is, not merely *a* Deceiver and *an* Antichrist, as rendered in the common English Translation ; *for* the Article ὁ before each substantive marks the Emphasis—" *This is* THE *Deceiver and* " THE *Antichrist,*" &c. denoting, that the *many Deceivers* (πολλοι πλανοι) are actuated by the Angels or power of one principal *Deceiver,* who is called ὁ πλανος THE *Deceiver,* and ὁ Αντιχριστος THE *Antichrist,* by way of eminence, as being the *Father* and *Director* of all other *Deceivers,* because " *he that* " *committeth Sin is of the Devil ; for* " *the Devil sinneth from the begin-* " *ning,*" (1 John iii. 8.)—and *is the Father of Lies,* or, as the Apostle expressly

pressly describes him,—" *he is a Liar,* " *and the Father of it.*" (John viii. 44.) He is therefore emphatically THE *Deceiver* and THE *Antichrist* by way of Eminence, as the *First Mover* and instigator (either by himself or his Angels) of all other *Deceivers:* and therefore as the word πλανῶν in this Text cannot be understood otherwise than as a *Deceiver* or *Seducer,* it is clear that πνευμασι πλανοις must signify *Seducing* or *Deceiving Spirits,* and not *Erroneous Doctrines,* as Mr. Mede, to favour a particular opinion, has construed it.

And with respect to his Supposition that the *Substantive* πνευμασι *Spirits,* which is joined with the last-mentioned *Adjective,* must signify *Doctrines* * in this place, and not *Spirits,* it is evident that the Text, which he has cited as an

* " *But I had rather*" (says Mr. Mede) " *take* " SPIRITS *in this place for* DOCTRINES *themselves,*" &c. (p. 770).

exam-

example, does not necessarily demand such a construction, but, on the contrary, requires rather a *literal* rendering—viz. (1 John iv. 1. μη παντι πνευματι πιστευετε, "*Believe not every* "*Spirit*," *i. e.* (says Mr. Mede) "*every* "*Doctrine:*" but if the reason why this advice is given ("*Believe not every* "*Spirit*") be duly considered, we shall see no room for such an interpretation:—happily the remaining part of the same verse contains this reason—"*Because many false Prophets are* "*gone out into the World.*" Now *all Prophets* are supposed to be actuated by the *inspiration* of some *Spirit*, either *good* or *bad*, and not by mere human sagacity. A remarkable instance of a *Lying-Spirit* sent expressly to *deceive* Ahab "*in the mouth of all his Prophets*," has already been quoted: and the *Spirit* is always said to *speak*, though the *Prophet* himself is the only visible organ of communication. And therefore

therefore "*as many false Prophets*" were "*gone out into the world,*" as well in the time of *Ahab,* as in the time of the *Apostle* who gave this advice, it is manifest, that the latter intended thereby to warn true Believers that they should prove the *Inspiration* or the Nature of the *Spirits* which actuated *the Prophets* in the *primitive Church,* and that they might carefully distinguish whether these Prophets spoke by *the Spirit of God,* or *the Spirit of Antichrist;* and in such a case it would be absurd to mention the mere *effect* (the *Doctrine* or *Prophecy)* instead of the *cause,* or *First Movers* of the Prophets, the *Spirits* themselves! "*Try the* "*Spirits whether they be of God, be-*"*cause many* FALSE PROPHETS ARE "*gone out into the world.*" We cannot discern nor judge, indeed, concerning the nature of *invisible Spirits* but by the DOCTRINES of the *Prophets;* yet, even so, the *Spirits themselves* are sufficiently

sufficiently known, and are as readily distinguished *as a Tree by its fruits.* " *Hereby know we the* SPIRIT OF TRUTH " *and the* SPIRIT OF ERROR" (ver. 6.) —which, in the proving of *Prophets,* must refer us back to the *First Cause* or *Spirit,* by which each *Prophet* is *inspired;* especially as the Apostle in the 13th Verse of the same Chapter adds as follows,—" *Hereby know we that we* " *dwell in him, and* HE IN US, *because* " *he hath given* US OF HIS SPIRIT." We are not by this to understand only that God " *hath given us of his*" DOCTRINE (though that is certainly true likewise) but that he hath given us AN ACTUAL INSPIRATION OF THE HOLY SPIRIT, to which all sincere believers have an unquestionable claim, the Bodies of true Christians being *the Temples of the Holy Ghost,* which I have fully demonstrated, I trust, in the preceding Tract. So that " *the Spirit of Truth*" which the Apostle, in the above-cited chapter

instructs

instructs us to *know*, or distinguish from, "*the Spirit of Error*," cannot signify merely "*the Doctrine of Truth*," but is undoubtedly the *Paraclete* or *Comforter*; that real divine *Spirit* which Christ promised to send to his Church "*from* "*the Father*" (John xv. 26.) distinguishing his *personality* by this very appellation το πνευμα της αληθειας "*the* "*Spirit of Truth*" (said he) "*which* "*proceedeth from the Father, he shall* "*testify of me.*"—The same "*Spirit of* "*Truth*" which "*will guide*" (*us*) "*into* "*all truth: for he shall not* SPEAK *of* "*himself*" (said our Lord) "*but* "*whatsoever* HE SHALL HEAR, *that* "SHALL HE SPEAK: *and he will shew* "*you things to come.*" (John xvi. 13.) Surely these expressions necessarily imply a *personality*: for though a *Doctrine* may, in one sense, be said to *speak* to us, or instruct us, yet it cannot with any possible propriety be said to *Hear*, and, much less, to *speak* what it *hears*; neither

neither can it *shew us things to come!* And again, though a *Doctrine* may be *represented* in an allegorical *Figure*, yet no *Doctrine* whatever can assume the visible *figure* or appearance of Fire, or of fiery Tongues; nor can a *Doctrine* of itself manifest a *reality* of *Being* by sensible effects on the Organs of *Hearing* by an outward audible "SOUND "*like as of a mighty rushing Wind*," nor demonstrate the least degree of *personal existence* by imparting the *supernatural Gifts* of Prophecy, of unknown tongues, of healing, and working miracles, &c. And therefore "*the* "*Spirit of Truth*" cannot possibly signify the mere "*doctrine of truth*," as I before remarked, but a *real Spirit*, and consequently "*the Spirit of error*," to which it is opposed in the same sentence, (1 John iv. 6.) is undoubtedly a *real Spirit* also; the same that I have already proved to be ὁ πλανος και ὁ αντιχριστος THE *Deceiver*, and THE *Antichrist*.

Antichrist, that inspires and actuates all other *Deceivers,* " *that Old Serpent* " *called the* DEVIL and SATAN *which* " DECEIVETH *the whole world,*" (Rev. xii. 9.) " *the Prince of the power of the* " *Air,* THE SPIRIT *that* NOW WORKETH " IN THE CHILDREN OF DISOBEDIENCE." (Eph. ii. 2.)

These several Texts, therefore, clearly point out to us the true meaning of the Apostle's advice—" *Beloved, believe* " *not every* SPIRIT, *but try the* SPIRITS " *whether they are of God.*" (1 John iv. 1.) The " *many False Prophets*" that were then (and are now) " *gone* " *out into the World,*" are undoubtedly " *Children of disobedience,*" in whom " *worketh*" THE SPIRIT, " *which de-* " *ceiveth the whole world.*"—*The Father of Lies—even* THE DEVIL *or his Angels;* because " *he that committeth* " *sin is of* THE DEVIL." (1 John iii. 8.) —The known Influence of this danger-

ous *Spiritual Enemy* on the Minds of Men, rendered the Apostle's advice necessary!—"*Try the Spirits whether* "*they are of God!*"—That is, whether *the Spirits* of the Prophets were obedient to "*the Spirit of God,*" which is expressly mentioned in the very next verse as THE SPIRIT to be distinguished, or *known,* on the one hand (viz. "*Hereby know ye* THE SPIRIT OF "GOD," &c.) or whether, on the other hand, they were *deceived* and *influenced* by the contrary SPIRIT, mentioned in the 3d verse, viz. "*that of Antichrist*" (τὸ τῦ ἀντιχριστυ) which was permitted to come INTO THE WORLD, "*and even* "*now already*" (said the Apostle) "IS "IT IN THE WORLD." But notwithstanding the extraordinary power which (apparently for the *probation* and *trial* of Mankind) is allowed to our spiritual Enemy IN THIS WORLD, yet his power can have no effect on those Men that are truly Christians, and partake of the

Spirit

Spirit of God, or as the Apostle expresses himself in the very next verse (4th) "*are of God*"—because (says he) "*Greater is he that is* IN YOU, "*than he that is in the world:*" * which is manifestly a Comparison (not of the mere *Doctrines* of Men, but) still of the influencing *Spirits,* which are also further distinguished in the 6th verse by the Test of *obedience* to the Gospel.—"*We* ARE OF GOD" (says the Apostle). "*He that knoweth God, heareth us*" (viz. the Apostles, and first promulgators of the Gospel): "*he that is not of* "*God heareth not us: hereby know we* "THE SPIRIT OF TRUTH and THE SPIRIT "OF ERROR."—And in the 12th, 13th, 15th, and 16th verses of the same chap-

* "*He that is in* THE WORLD"—is elsewhere called "*the Spirit of* THE WORLD," (1 Cor. ii. 12. wherein he is expressly mentioned as the opposite Spirit to "*the* "*Spirit which is of God*"). He is also intituled "*the* "*Prince of* THIS WORLD," (John xii. 31, xiv. 30. xvi. 16.) whereby is plainly declared his power IN THIS WORLD.

ter,

ter, we are expressly assured that "*God dwelleth in us,*" if we entertain that brotherly LOVE, which the Gospel requires. This cannot mean the mere *Doctrine* of *God* that "*dwelleth in us,*" but "*the Spirit of God*"—"*the Spirit* "*of Truth,*" which, throughout the whole context, is so clearly contrasted with "*the Spirit of Antichrist,*"—"*he* "*that is in the world,*"—"*the Spirit of* "*Error:*" so that it would be absurd to suppose that the words πνευμα and πνευματα *Spirit* and *Spirits,* mentioned in the first verse of this chapter, signify mere *Doctrines,* when the *first Causes* or promoters of the *Doctrines,* the *real spiritual Agents* themselves, are so distinctly mentioned and contrasted together in the context throughout the whole Chapter! And yet my learned Friend the late *Rev. Dr. Gregory Sharp* * was unwarily led away by the

* See his "*Review of the Controversy about the* "*meaning of Demoniacks in the New Testament,*" (printed in 1739) pages 29 and 33.

Authority

Authority of Mr. *Mede* to adopt the same unwarrantable interpretation!

This Text, therefore, from the First Epistle of John (Chap. iv. ver. 1.) by no means proves what Mr. Mede proposed by citing it; so that in construing the other Text from 1 Tim. iv. ver. 1, 2, &c. we have no just authority to set aside the *literal meaning* of the Words προσεχοντες πνευμασι πλανοις "*attending to seducing Spirits;*" which consideration enables me to retort Mr. Mede's conclusion on the opposite side of the question,—"*So if this Sense*" (says he) "*be admitted, we are something less* IN SUSPENSE *than we were,*" &c. (p. 170, 171.)

He means A SUSPENSE concerning the true construction of the words which immediately follow, viz. *Διδασκαλιαι Δαιμονιων Doctrines of Demons,* which he is pleased to render—"*Doctrines con-*

"*concerning Demons*" (p. 771.)—a *sense* which cannot be admitted, when the preceding Words πνευμασι πλανοις *to Seducing Spirits* are rendered according to their *literal* and proper meaning; for these fix the sense of the following words "*Doctrines* of *Demons*," and shew that the Apostle spoke of *seducing Spirits* and *Demons*, as the promoters of those *wicked Doctrines* which he expressly foretold in the following Context, viz. "*Forbidding to marry, (and "commanding) to abstain from meats*," &c. *Doctrines* which unquestionably *mark* and distinguish *the Papal* as well as *the Heathen Antichrist*, though the learned Mede has unaccountably overlooked them: for he says—"*but sup-"pose it to be so*" (i. e. that the words which *literally* signify *seducing Spirits* may be construed "*Erroneous Doc-"trines*") "*yet still*" (says he) "*we "are in suspense what these* ERRONE-"OUS and IDOLATROUS DOCTRINES "*might*

" *might be.*"—But so learned and sagacious a Critic could not have been in the least *suspense* about finding out the *erroneous Doctrines,* had he not previously misled himself by setting aside the plain literal construction of the preceding words—*seducing Spirits;* for the Apostle has left no room for " *sus-*
" *pense*" about the *Doctrines,* but has expressly declared what they are, viz. " *the forbidding to marry, and com-*
" *manding to abstain from meats,*" both of which I have elsewhere shewn to have been *heathen doctrines;* so that the revival of them in the backsliding christian Church is truly *demonical* or *diabolical,* and cannot be accounted for (as both the *doctrines* are totally contrary to the *natural* desires of *Mankind)* upon any other principles than the interposition of *seducing Spirits* and *Demons,* whom the Apostle has as clearly declared to be the Authors of them! For the grammatical Construction of the

the Text in the original Greek unquestionably points out the *Demons* to be the Authors of the Corrupt Doctrines therein mentioned. The several participles in the genitive plural, viz. ψευδολογων, κεκαυτηριασμενων, and κωλυοντων, have no other substantive of that case to answer them, or to agree with them, than *Δαιμονιων* which immediately precedes them. This is not at all obvious in the English version.

The word DEMONS *cannot*, therefore, in this Text "*be taken* IN THE BETTER "OR MORE INDIFFERENT SENSE, *as it* "*was supposed and taken among the* "*Theologists and Philosophers of the* "*Gentiles*," &c. according to Mr. Mede's Assertion in p. 771, but only in "*an evil sense for* DEVILS *or* EVIL "SPIRITS," as it must *always be understood in Scripture* agreeable to Mr. Mede's *own* doctrine before quoted from another part of his Book.

The

The learned Author of the Essay on the Demoniacs should, as a Clergyman, have endeavoured to *correct,* (and not to *build upon)* the *few errors* that have happened to escape the critical sagacity of that excellent and worthy man Mr. *Mede* (who was one of the most learned men of his time); but, on the contrary, this modern Divine is so prone to catch at novelty, that he has even wrested opinions from Mr. Mede, which that truly worthy and learned Writer never so much as conceived, though the modern Critic has boldly cited his Authority!—In the Introduction to his Essay on the Demoniacs, page 2, he tells us—" *it is necessary to shew, that* " *the* DISORDERS *imputed to* SUPERNA- " TURAL POSSESSIONS, *proceed* FROM " NATURAL CAUSES, NOT FROM *the* " *Agency of any evil Spirits. This, in-* " *deed, hath been already* ATTEMPTED " *by several very eminent writers; and,* " *to my apprehension*" (says he) " *not*

"*without considerable success.*"—But, unluckily for him, the very first Writer whom he expressly cites in a Note as one of these ATTEMPTERS (saying in a Note—*particularly Mr. Joseph Mede, Disc.* VI. *p.* 28); unluckily I say for the Author of the Essay, *that very Mr. Joseph Mede* was an Advocate on the other side of the question, and *never* ATTEMPTED to propagate any such doctrine; but on the contrary, "PARTI-"CULARLY" asserts and maintains the reality of *Spiritual Possession* in those that were called *Demoniacs;* and this he does in the very discourse to which the Author of the late *Essay on the Demoniacs,* &c. refers us for a contrary *attempt!* *

The

* Other learned Men however, besides the Author of the Essay on Demoniacs, have made (probably by too hasty a perusal) the same mistake concerning the Opinion of Mr. *Mede* on this Subject. A very learned and respectable friend of mine having accidentally mentioned to me, some years ago, this novel doctrine of attributing to *natural causes* the Disorders of the Scripture *Demoniacs,*

I ex-

The Author of the Essay on Demoniacs is pleased not only to assert "*the* "*abso-*

I expressed my surprize that he should have adopted it, as well as my general disapprobation of the doctrine, in the best terms I could; in answer to which he referred me to the Works of this Mr. *Joseph Mede;* and, as my reply on the perusal of Mr. *Mede's* opinion will sufficiently vindicate that excellent Writer from the supposed *attempt* which the Author of the *Essay on the Demoniacs*, &c. has too hastily attributed to him, I have here subjoined an Extract of the Letter which I wrote to my friend on that occasion in the Year 1765, it being equally applicable to the present occasion, because my answer was drawn from that *very discourse* of Mr. Mede, and probably from the *very page* which the Author of the *Essay on the Demoniacs*, &c. intended to refer to in page 2, for a contrary Doctrine—saying "*Particularly Mr. Joseph* "*Mede*, Disc. VI. p. 28," but meaning p. 38, because p. 28 belongs to another discourse on a very *different Subject!*

Extract of a Letter from the Author to the Rev. Dr. ——— dated Aug. 9, 1765.

'I bought Joseph Mede's Works on your recommen-'dation, and have read his discourse concerning *Demo-'niacs;*' wherein, though he does indeed say, that they 'were' "*no other than such as we call Madmen and* "*Lunatics*," 'yet near the bottom of the same page (Disc. VI. p. 38) he adds'—"*Such as these, I say,* "*the Jews believed* (AND SO MAY WE) to be *troubled*

"*and*

" *absolute Nullity of Demons,*" (p. 187, 234, 240, and 378) " *that there were* " *no such Beings as* DEMONS *in the* " *World, or that they were as void of* " *power as if they did not exist,*" (p. 344, 345) but also that our Saviour and the Evangelists " *never assert the* " *reality of* DEMONIACAL POSSESSIONS, " *or represent it as a part of* THAT DOC- " TRINE *which they were immediately*

" *and actuated with* EVIL SPIRITS, *as it is said of Saul's* " *Melancholy, that* AN EVIL SPIRIT *from the Lord* " *troubled him,*" &c.

' Thus it is plain that Mr. Mede did not believe the ' *Demoniacs* to be *mere Madmen*, according to our ' modern ideas of *madness;* and his discourse plainly ' tends to a very different purpose, viz. to shew, that *some* ' *Madmen even at this day are really* DEMONIACS, ' *troubled and actuated* BY EVIL SPIRITS *as much as* ' *those mentioned in Scripture!* How far this opinion ' may be true, with respect to some modern Madmen, I ' am not able to determine; but that the *Demoniacs* ' mentioned in Scripture were REALLY POSSESSED BY ' EVIL SPIRITS, appears to be so plain a truth not only ' by Mr. Mede's arguments, but by a multitude of pas- ' sages in Scripture, that I cannot possibly doubt of it, ' notwithstanding that *the Gentile opinion of Demons may* ' *have been very different.*'

" *instructed*

" *instructed and commissioned by Hea-*
" *ven to publish and confirm.*" And he is pleased to add, that *This is a fact which cannot be denied*, &c. (p. 182) notwithstanding that the Cases of the *Demoniacs* are related by the *Evangelists* in the plainest literal terms (and that repeatedly) that could possibly be found to express the REALITY OF FACTS! And with respect to his assertion about THE DOCTRINE, we are as clearly taught by the Evangelists that *Demons* were *Evil-Spirits*, and *Unclean-Spirits* (for they are repeatedly so denominated in the sacred Text). We surely have ample warning of our *being liable to the incursion of Evil-Spirits*, for it is *a fact which cannot* " *be denied*," that RESISTANCE to SPIRITUAL ADVERSARIES [" *the Devil and his Angels*"—*Your* " *Adversary the Devil*," &c.—" *walk-*
" *eth about*"—" *whom* RESIST." 1 Pet. v. 8, 9. " RESIST *the Devil and he will* " *flee from you.*" James iv. 7. " *We*

" *wrestle*

" *wrestle not against* FLESH and BLOOD,
" *but against principalities, against*
" *powers,*" &c. Eph. vi. 12.] is a very material, if not a principal " *part* OF
" THAT DOCTRINE *which the Apostles*
" *were instructed and commissioned by*
" *Heaven to publish and confirm;*" so that the Hypothesis of the above-cited Writer is entirely opposite and contradictory to the evidence of Scripture, though he so confidently affects to build on that foundation!

His Suppositions, for they are merely such, about Demons, are principally built on other *suppositions* of imaginary
" *inconveniencies attending the belief*
" *of our being in the power of any*
" SUPERIOR *malevolent Spirits:*"—
" *this belief*" (says he) " *hath a di-*
" *rect tendency to subvert the founda-*
" *tion of natural piety, and to beget*
" *Idolatry and Superstition,*" (p. 168). And so indeed it would, if it were

were true that these *malevolent Spirits* were really SUPERIOR. But the fallacy of this Gentleman's argument consists in the insertion of that single adjective SUPERIOR, of which he likewise avails himself in a similar argument at page 234, viz. " *that Our Religion* " *supposes and asserts the sole Domi-* " *nion of Jehovah and his Messiah over* " *the human Race, and in so doing,* " *utterly subverts the claims of all other* " SUPERIOR *Beings to interpose in hu-* " *man Affairs :*" and in the next sentence he denies that Demons have any power over Mankind, whether it be original or subordinate. But surely we may believe in the existence and activity of *malevolent Spirits* or *Demons*, without supposing them SUPERIOR ! The Scriptures sufficiently instruct us, that they can have no *superiority* over us, whilst we are vigilant and careful to *resist* them, and every suggestion of *Evil :* but if at any time we neglect that material

material duty (which is certainly required of us till the last moment of our Lives) they will inevitably obtain the *Superiority*, and lead us to destruction! —This is unquestionably a "*part of* "*that Doctrine which they*" (the Apostles) "*were immediately instructed and* "*commissioned by Heaven to publish* "*and confirm*," which, I hope, is already demonstrated in the foregoing pages, though this learned Critic is pleased to assert the contrary!

He refers us in page 168, from the passage already recited, to a similar strain of reasoning in page 100, of his Dissertation on Miracles. "*If the* "*course of Nature be not under the Sole* "*direction of God*" (says he) "*what* "*foundation can there be for our wor-* "*ship of God alone, and for the con-* "*tinual exercises of gratitude and sub-* "*mission to him in every condition?*" (which is certainly true; but then he is pleased

pleased to tack to it a groundless supposition of his own, which is by no means chargeable to the nature of our belief concerning "MALEVOLENT SPIRITS)." "*If we believe*" (says he) "*that other invisible Beings can* INTERPOSE *in our affairs* AT THEIR OWN PLEASURE, *and either inflict punishments or bestow blessings upon us such as are quite out of the ordinary course of Nature, and contrary to it; could we consider ourselves as under the protection and government of God?*"—Thus he combats an obstacle merely of his own raising! The Art of Sophistry consists,—first, in blending *Falsehood* with *Truth*, and then in drawing plausible *conclusions* from the unnatural combination! This Key, carefully used, will unlock the most intricate sophistical argument against *Truth*. May we not reasonably believe that *invisible Spiritual Beings* have power to *interpose in our affairs*,

without supposing, (what this Gentleman erroneously sets forth as a necessary consequence,) that they *interpose*, &c.—" AT THEIR OWN PLEASURE!" By incontestable authority of Scripture we believe that *such Beings* act by God's PERMISSION, and that *such* PERMISSION is by no means inconsistent with the necessary Doctrine that " *the* " *course of nature is under the sole di-* " *rection of God;*" though this Critic is pleased to assert in the preceding Sentence concerning the said *permission*, that " *this alone would be destructive* " *to all true piety,*" (p. 100) which is a Doctrine not only totally void of foundation, but even contrary to the evidence of many notorious facts very clearly related in the Scriptures!

A Belief in the *agency* and *activity* of " *the Devil and his Angels*" (as clearly inculcated in the Scriptures) is by no means derogatory to the necessary and comfort-

comfortable "*belief, that the World is* "*under the Government of God alone*" —though this Critic (in the preface to his Dissertation on Miracles, p. vi.) insinuates the contrary. The Scriptures sufficiently inform us that there is no power without *the permission of the* ALMIGHTY, who *proves* mankind by their *resistance* to the malicious insinnuations of *Spiritual Adversaries;* and though the *Malicious* Dispositions of the latter are totally inimical to the purposes and designs of INFINITE BENEVOLENCE, yet even this natural propensity in them to *evil* is turned TO THE GLORY OF GOD, and they themselves are thereby rendered mere instruments (as it were) in the hand of Providence to carry on that great System of *Trial* and *Probation,* which the Almighty has been pleased to adopt in his *Government of the World!* This Doctrine may be illustrated by a great Variety of Examples and Proofs from the Holy Scriptures;

tures; and therefore as we are favoured with such ample warning concerning the true nature of our *spiritual warfare*, the fault is our own, if we are deceived and overcome by the Enemy!

It must (therefore) appear that this Author does not state his objections fairly, when he speaks (as above) of "*inconveniences attending our belief in* "*the power of any* SUPERIOR *Malevo-* "*lent Spirits*,"—for our BELIEF in their POWER is not of such a nature as to be liable to his objections. Though we believe that "*Malevolent Spirits*" have POWER, yet we know, by Scripture authority, that their POWER is not *absolute*, but only *conditional*, viz. in case we become negligent in that *spiritual warfare* to which God has appointed us in this World:—for to what purpose does the Apostle Peter warn us to "*be vigilant*," but because he assures us that our "*Adver-*

"*Adversary the Devil, as a roaring* "*lion, walketh about seeking whom he* "*may devour?*" (1 Pet. v. 8). Whereas if our *Adversary* had no such *power of* AGENCY against us, the warning of the Apostle would be vain and nugatory, which is not to be conceived, especially as our Lord himself has also given sufficient intimations of it, and even of his attempts upon that very Apostle, whose *warning* I have quoted above.

Another Apostle also assures us that, if we RESIST our *Adversary as we ought, he will flee from us,** and consequently it may fairly be implied from thence, that if we neglect the said necessary advice, he *will really accompany us!* But in this he would seem to have a great deal too much work upon his hands, if the Assertion of this Author in page 207 were really true, that "*the Scripture speaks of no more*

* "*Resist* THE DEVIL, *and he will flee from you.*" James iv. 7.

"*than*

" *than* ONE DEVIL, *and never confounds* " *him with Demons.*"- To attend *innumerable Multitudes* of unguarded Individuals separately and personally (for *innumerable Multitudes of Individuals* undoubtedly there are, which neglect the Apostle's Warningof *resistan ce)* would surely be too much employment, for ONE DEVIL, without further *spiritual* assistance, for we have no authority in Scripture to favour an opinion of his *Omnipresence,* that being indeed a Divine Attribute! We are happily relieved, however, by Scripture from any such difficulty; for there we not only read of *fallen Angels* (viz. Angels which kept not their first Estate, Jude 6. also " *the Angels that sinned,*" 2 Pet. ii. 4.) in the *plural number,* (which, undoubtedly are *all Devils* according to the common acceptation of *that word)* but we read expressly of " *the* " *Devil and his Angels*" (Matt. xxv. 41.)—" *the Dragon and his Angels*" (Rev.

(Rev. xii. 7.) who are all involved in the same condemnation *to* "*everlasting Fire,*" into which they are not yet cast [for they must first be *judged* even BY MEN; "*know ye not that we shall* JUDGE ANGELS?" (1 Cor. vi. 3.) Such is the dignity of human Nature!] and consequently we may presume, that the *Devil's Angels* are of the same nature and employment as the *Devil* himself —for "*the Dragon fought and his Angels*" (Rev. xii. 7.) especially as the Apostle, who warns us against "*the wiles of the Devil,*" does not suppose him alone and unassisted in his malicious *Agency,* but assures us at the same time, that "*we wrestle not with flesh and blood,*" (that is, not with flesh and blood ONLY) "*but against Principalities, against Powers,*" &c. in the plural number, apparently meaning *spiritual* or supernatural Powers, &c. as they are so clearly distinguished from "*Flesh* and *Blood:*" and even our Author

Author himself allows, that ‘ *the very* ‘ *words of our Saviour,*’—“ HOW CAN “ SATAN *cast out* SATAN,” ‘ if taken in ‘ their strictest sense, imply that there ‘ *were* SEVERAL SATANS.’ Essay, p. 16.

And though the Word שטן, SATAN, properly signifies *an Enemy*, or *one that acts in opposition, or as an Enemy*, and is frequently used both as *a verb* and as *a participle* merely in that sense, without any reference to *Evil-Spirits*, yet this affords no just argument against the peculiar appropriation of the word, when used as an *appellative* in many passages of Scripture, which, by their context respectively, do confine us to the common acceptation of the term SATAN, viz. that it denotes a *particular Spirit* * or *order of Spirits*, as in the Text

* The same observation holds good also with respect to the Greek word Διαβολος or DEVIL, and therefore the propriety of the common rendering is not influenced or

Text last quoted, viz.—" *If* SATAN *cast* " *out* SATAN," &c. and therefore the sensible

or varied by the Critic's remark in page 13, " *that even* " *according to the translation now in use, when the same* " *Greek Word occurs in the plural Number, it is never* " *applied to any Evil-Spirits.*" But the reason of this is manifest; the Word is not then used as an *appellative*, but only as a *plural adjective*, the governing *substantives* of which are expressly mentioned in the context of all the examples he has cited of it—" It occurs" (says he) " only in the following passages: *Their* WIVES *must be* " —*not* SLANDERERS, (μὴ διαβολας, not Devils) 1 " Tim. iii. 11. *In the last times* MEN *will be* (Διαβολοι, " Devils) FALSE ACCUSERS, 2 Tim. iii. 3. In like " manner, in Tit. ii. 3. aged WOMEN are forbidden to be " (Διαβολας, Devils) FALSE ACCUSERS," page 13, Note. In all these texts, cited by the Author of the Essay, the words διαβολοι and Διαβολας are merely *adjectives*, governed by *substantives* expressed in each sentence respectively; but, when Διαβολος, or *Devil*, is mentioned as an *appellative*, the sense of the context generally demonstrates that the word can be applicable to none but *the Evil-Spirit*, the ancient Enemy of Mankind; or at least has some reference to his *influence*, or *inimical* nature, as when *Judas Iscariot* is called A DEVIL:—" *Have not I chosen you twelve*" (said our Lord) " *and one of you is* A DEVIL?" και εξ ὑμων εις Διαβολος εστιν. Now the peculiar guilt of *Judas* was not as *a Slanderer* or *False Accuser*, according to the literal meaning of the epithet which our Lord bestowed upon

 him,

sensible objection * arising from the said Text, to which, as he allows, Dr.

him, but as an *avaricious betrayer*, or *Traitor*; who, for the sake of a little paltry pecuniary emolument (like our modern Time-servers) *betrayed his Lord and Master!* So that Διαβολος cannot be applied to him, to express *that particular offence* but manifestly to mark his affinity in *abandoned reprobacy* to that dark Spirit, which afterwards really *entered into* him!—See John xiii. 27. and Luke xxii. 3.

* Viz. "*Satan* and *Beelzebub* are names for the same "person: for when Christ was reproached with casting "out Demons, he replied, *How can Satan cast out "Satan?* Now, if *Satan*, who is considered as the same "person with *the Devil*, (Rev. xii. 9. xx. 2. Compare "Matt. iv. 1. 10. with Mark i. 12, 13.) was the Prince "of those *Demons* who were cast out by Christ; "then *Demons* are the same Spirits as the *Devil's An-"gels.*† And on this supposition, there can be no other "difference between *Demons* and *the Devil*, than that "which subsists between a Prince and his Subjects, who "both partake of one common nature, though the Prince, as presiding over the rest, hath a peculiar name ‡ of "his

† ——"*into everlasting Fire prepared* FOR THE DEVIL AND "HIS ANGELS;" Matt. xxv. 41.—"And the great Dragon was cast "out, that old Serpent called THE DEVIL and SATAN, *which deceiveth "the whole world; he was cast out into the earth, and* HIS ANGELS "WERE CAST OUT WITH HIM." Rev. xii. 9.

‡ I have already remarked that the word *Satan* (שטן (signifying

to

Dr. Sykes "*never replied,*" and the "*Force*" of which, he says, "*Dr. Lardner seems to admit,*" (see Essay pages 15, 16) must also be admitted, even by himself, if he is equally candid with the other two; because he himself has remarked in pages 19 and 20, that—"*inasmuch as Christ is here replying to the Pharisees, and reasoning with them on their own principles, he cannot be supposed to speak of a different order of beings from what they did.*" SATAN, *therefore,*" (says he) "*must be equivalent to* DEMONS, *in the sense in which* DEMONS *was used by them,*" &c. So that as there is no authority

"his own." The Author of the Essay cites this in page 14, from Mr. Pegge's Answer to Dr. Sykes, &c.

to act as an Enemy, is frequently used both as a verb and as a participle in that sense, *without any reference to Evil-Spirits;* but the construction of the context always sufficiently proves when it is used as *an Appellative* peculiar to the *Grand Enemy of Mankind*, which is on account of his *implacable malignity!* in like manner the *opposite* Nature of GOD is called LOVE, from the glorious attribute of *universal benevolence:* "GOD IS LOVE," (John iv. 8. 16.) See more concerning *the Love of* GOD, and the Return of *Love* which is due to him from Mankind, in page 12, &c. of my Tract on *the Law of Liberty.*

whatever

whatever *in the Holy Scriptures* to prove that the Pharisees, or the Jews in general, ever conceived that *Satan* was a *Human Ghost;* and as, on the contrary, there is ample Evidence *in the Scriptures* to prove, that *Satan* is mentioned by the *Sacred Writers* as a *Spirit* of a very different order and origin from *Human Spirits,* we may be assured that the word DEMON does not, *in Scripture,* signify "*the Ghost of a Dead* "*Man,*" because it must be esteemed "*equivalent* to the word SATAN— ("SATAN" being declared "*equivalent* "*to* DEMON" by the very Rule which this Gentleman himself has laid down) and therefore as SATAN was never understood *by the Sacred Writers* to be a *Human Ghost,* neither can the word DEMON (which is *equivalent,* or parallel to it) be understood in that sense!

And upon the very same Principles, likewise, it may be demonstrated that the

the word DEVIL is also *equivalent* to DEMON, (though the Author of the Essay confidently asserts in p. 219, that the latter—" *never means the* DEVIL " *and his Angels*" in the New Testament,) for if "SATAN is *equivalent to* DE- " MON," so also must DEVIL; because the Appellatives SATAN and the DEVIL are *jointly* mentioned in Scripture as denoting the self same malicious *Spirit*, " *the* " *Great Dragon, that Old Serpent, which* " *is the* DEVIL *and* SATAN." Rev. xx. 2. The same application of these Titles *the* DEVIL *and* SATAN, are made also in the 12th Chapter of the same Book ver. 9, so that there can be no mistake or error in the Text.—" *And the great Dragon* " *was cast out, that Old Serpent called* " THE DEVIL *and* SATAN" (ὁ καλούμενος CALLED *the Devil and Satan;* so that this is an incontestable evidence of the common and proper application of these respective Terms by which *the Old Serpent was* CALLED) " *which deceiveth*

" *the*

" *the whole world: he was cast out into* " *the earth, and his Angels*" (by which *the plurality* of SATANS or DEVILS is also confirmed, though the Author of the Essay, in p. 385, asserts, " *that there is* " *only* ONE *Devil*") " WERE CAST OUT " WITH HIM."

How absurd therefore is the insinuation in page 20 of the Essay—" *that* " *by Demons and their Prince, they*" (meaning Christ and the Pharisees with whom he " *reasoned,*" as the Author of the Essay remarks, " *on their own* " *Principles*") *understood* HUMAN SPIRITS!

That " *by Demons and their Prince* " *they understood*" real SPIRITS, is, indeed, very certain; for when the Scribes said of Jesus—" *He hath* BEELZEBOUL, " *and by the Prince of* DEMONS *casteth* " *out* DEMONS," &c. (Mark iii. 22.) our Lord (after he had " *reasoned with* " *them*

"*them on their own Principles,*" viz. "*How can* SATAN *cast out* SATAN," &c.) plainly charged them with *blasphemy against* THE HOLY GHOST;* the reason of which the Evangelist further explains by adding—"*Because*" (says he) "*they said, He hath an unclean "Spirit:*" which plainly proves, that they supposed Christ to be assisted by a real SPIRIT, when they said "*He hath* "BEELZEBOUL."

But how doth it appear that by *Beelzeboul* and the other *Demons,* (which they supposed to be cast out by *Beelzeboul,)* "THEY UNDERSTOOD HUMAN SPIRITS?"—There is not the least shadow of evidence in the Scriptures to justify such a notion!—On the contrary we find that the Idea of Casting out *Demons* by *Beelzeboul the Prince of Demons,* was considered by our Lord him-

* Mark iii. 28, 29.

self

self as exactly parallel to the casting out of *Satan* by *Satan*:—" *if* SATAN *cast* " *out* SATAN " (said our Lord) " *he is* " *divided against himself; how shall* " *then his Kingdom stand? And if I* " *by* BEELZEBOUL *cast out* DEMONS," &c. (Matt. xii. 26, 27.) Christ manifestly considered these Terms *Satan, Beelzeboul,* and *Demons* as synonymous; for " *as he is here replying* to " the Pharisees, and reasoning with " them on their own principles, he " cannot be supposed" (for I must again repeat this just observation of the Author of the Essay) " he cannot be " supposed" (I say) " to speak of a dif- " ferent order of Beings from what " they did." And as " *Satan,* therefore, " *must be equivalent* to DEMON, in the " sense in which DEMON was used by " them," &c. it is sufficiently clear that DEMON does not signify a *Human Spirit;* because SATAN is no where in Scripture represented as *a Human Spirit,*

rit, but on the contrary as the implacable Enemy of *Human Nature* in general!

Not less absurd and void of foundation than this about "*Human Spirits,*" is the bold assertion in page 189 of the Essay—that "*All the Prophets of God,* "*in every age, when professedly deliver-* "*ing their divine messages to mankind,* "*have with one voice proclaimed the* "UTTER IMPOTENCE OF DEMONS: *and* "*hereby entirely subverted the Doctrine* "*of Demoniacal Possessions!*"—And again, in page 371—that "*the Pro-* "*phets of God under the New Testa-* "*ment, as well as those under the Old,* "*openly taught, what their miracles* "*intimated, the utter inability of these* "*spirits to do any good or evil to Man-* "*kind.*" Also in page 374, he asserts —that "*it is nevertheless an undoubted* "*fact, that God's inspired messengers* "*do constantly represent all* DEMONS

" *without distinction as mere fictions of* " *the human imagination, and clearly* " *demonstrate their inability to produce* " *any effect.*" But all these bold assertions are so totally opposite to the real evidence of Scripture on these points, that one would think it impossible that a sensible and learned Man (as the Author of the Essay is reputed to be) should be guilty of such gross misrepresentations!

God's inspired Messengers are so far from " representing all *Demons* with- " out distinction *as mere fictions* of the " human imagination," that they have left us on record the strongest historical Testimonies of their real existence, as well as of their *ability* to do harm, that words can possibly express! And all this not only under the name of *Demons*, but have also declared their *real nature* in terms less equivocal by occasionally calling them " *Evil-Spirits*" and

and " *Unclean-Spirits,*" * which surely are not to be esteemed " *mere fictions* " *of*

* The Gadarene DEMONIAC is called by the Evangelist Mark (chap. v. ver. 2.) " *a Man with* AN UN-" CLEAN SPIRIT." And our Lord himself " *said unto* " *him*" (ver. 8.) " *come out of the Man* (thou) UN-" CLEAN SPIRIT" (εξελθε το πνευμα το ακαθαρτον.) which proves that—to have an *unclean*, or *evil Spirit*, does not signify mearly the having *a disease*, as the Author of the Essay would insinuate, (though sometimes persons " *oppressed by an Evil-Spirit*," were affected only by *a bodily disease;* which was the case of *Job*, when Satan had obtained permission to *touch* " *his Bones and his* " *Flesh,*") but that it signifies more particularly the having *a Demon:* for the Unclean-*Spirit* or rather *Spirits* that possessed the Gadarene Demoniac, are expressly called DEMONS by the same Evangelist in the 12th verse, and he again calls them *Unclean-Spirits* in the following verse; which proves that these terms, *Demons*, and *Unclean-Spirits* are synonymous terms.—" *And all* " *the* DEMONS *besought him, saying, Send us into the* " *Swine*, &c. *and forthwith* JESUS *gave them leave. And* " *the* UNCLEAN-SPIRITS *went out and entered into the* " *Swine*," &c. Mark v. 12, 13. The Evangelist Luke (chap. iv. ver. 33.) also informs us of " *a Man which* " *had a* SPIRIT OF AN UNCLEAN DEMON," which in the 35th verse he again expressly calls το Δαιμονιον THE DEMON; and the People on seeing the miraculous cure of the Man from whom our Lord commanded this DEMON *to* " *come out*," considered it as an instance of

Jesus's

"*the imagination,*" unless we mean to handle Scripture as this Author has done, and to assert the direct contrary to what it reveals!

If "*all the Prophets in every Age,* "*when professedly delivering their di-* "*vine Messages to Mankind,*" had "*with one voice proclaimed* THE UTTER "IMPOTENCE OF DEMONS," is it conceivable that our Lord himself, when

Jesus's Power over UNCLEAN-SPIRITS.—"*What a* "*word* (is) *this;*" (said they, referring to Christ's command, the effects which they had just then seen)—"*for* "*with authority and power he commandeth* THE-UN-"CLEAN SPIRITS, *and they come out.*" Luke iv. 33—36. The Author of the Essay indeed allows,—that "*all the* "*diseased were spoken of by the* "*Jesus as oppressed by* "*an* EVIL-SPIRIT, *but not*" (says he) "*as possessed* "BY DEMONS *of whom there is here*" (referring to the Texts mentioned in the same Paragraph, Acts x. 38. and Matt. iv. 23.) "*no mention.*" See note in p. 74 and 75 of the Essay.—Thus he founds his Hypothesis on an *imaginary distinction* between EVIL-SPIRITS and DEMONS; but as these different Terms are manifestly applied to the *same spiritual* Beings, the whole sophistical Fabrick must fall to the ground.

he

he was accused by the Pharisees of casting out *Demons* by *Beelzeboul the Prince of Demons,* should apply to that *Spiritual Prince,* as well as to *his Subjects,* a Term by which the ACTIVE and powerful *Spiritual Enemy* of Mankind is clearly revealed to us both in the Old and New Testament? viz.—SATAN, *the Enemy,*—" *If* SATAN *cast out* SATAN," &c.

' *For by our Saviour's argumentation,* ' *when he was accused of casting out* ' *Demons by* BEELZEBUB' (or *Beelzeboul,* as he is called in the New Testament) ' *the Prince or chief of the* DEMONS, (Matt. xii. 22—32. Mark iii. 22—30. ' Luke xi. 14—26.) *it is plain to De-* ' *monstration,*' (says a very learned and much respected Prelate,* whose Dissertation on this Subject was unknown to me 'till I had thus far proceeded in my Tract, or I might have saved much

* Bp. Newton.

trouble)

trouble) ‘ *that casting out* DEMONS *is* ‘ *casting out* SATAN, *that casting out* DE- ‘ MONS *by* BEELZEBUB *is opposed to cast-* ‘ *ing out Demons by* THE SPIRIT OF GOD, ‘ *that casting out Demons* by BEELZEBUB ‘ *is the same as casting out Demons* by ‘ SATAN, that Satan's casting out DE- ‘ MONS is casting out HIMSELF, that SA- ‘ TAN and *Beelzebub* are the same, that ‘ the DEMONS and SATAN, and *Beelze-* ‘ *bub the Prince* or Chief of the De- ‘ mons are Beings of the same Nature, ‘ and differ only in order and degree. ‘ When the Seventy returned to our ‘ Saviour,' (Luke x. 17, 18.) “ SAYING, “ LORD, EVEN THE DEMONS ARE “ SUBJECT UNTO US THROUGH THY “ NAME ;” ‘ *he considered the fall of* ‘ DEMONS *as the fall of* SATAN, *as another* ‘ *fall of Angels,*' “ I BEHELD SATAN “ AS LIGHTNING FALL FROM HEAVEN.” ‘ St. Peter speaketh of the Demoniacs ‘ under the name and notion of' “ OP- “ PRESSED WITH THE DEVIL,” ὑπο τȣ διαβολȣ,

διαβολος, when he told Cornelius the 'Centurion,' (Acts x. 38.) "HOW GOD "ANOINTED JESUS OF NAZARETH WITH "THE HOLY GHOST AND WITH POWER, "WHO WENT ABOUT DOING GOOD, AND "HEALING ALL THAT WERE OP-"PRESSED OF THE DEVIL, FOR "GOD WAS WITH HIM." '*He mentions* 'this as one of the greatest exertions of 'divine goodness and power. It is evi-'dent then, that these WICKED AND UN-'CLEAN-SPIRITS, these DEMONS AND THE 'PRINCE *or* CHIEF OF THE DEMONS are 'not the *Souls of Men or Women de-*'ceased, but are really and truly THE 'DEVIL AND HIS ANGELS; and *conse-*'quently that the word DEMONS is justly 'and properly translated DEVILS, *espe-*'cially throughout the Gospels.'*

The

* "A Dissertation on the Demoniacs in the Gos-'pels," (Printed for Mess. Rivington, London, 1775.) pages 10—12. See also pages 43—46 of this excellent little Tract, for a full answer to the groundless assertions before quoted from the Author of the Essay, viz. "*That* "*God's*

The Text, last mentioned, which the Right Reverend and learned Author of the

" *God's inspired Messengers do constantly represent all* " DEMONS *without distinction as mere fictions of the* " *Human imagination, and clearly demonstrate their in-* " *ability to produce any single effect*," p. 374, &c. for the learned Prelate, speaking of the power commonly ascribed to Devils and *Unclean Spirits*, remarks, that ' *our Saviour* ' *was so far from reproving* or correcting *this Notion*, ' *that* he hath confirmed and established it beyond all ' reasonable contradiction. He was so far from giving ' other instructions to his disciples, that he hath said and ' done more than enough to convince them of the reality ' of these possessions. When he had called his twelve ' disciples,' (Matt. x. 1.) " he gave them power against " Unclean-Spirits to cast them out," ' and he gave it be- ' sides in commission to them, (ver. 8.) " to cast out " devils :" ' and would he have given such a power and ' such a commission, if there had been no devils to cast ' out, and the whole had been a vain imagination ? ' When he had sent forth the seventy disciples, and they' (Luke x. 17.) " returned again with joy, saying, Lord, " even the devils are subject unto us through thy name," ' he was so far from repressing their joy, that he rather ' encouraged it, and fixed it upon its proper foundation,' (ver. 18, 19, 20.) " I beheld Satan as lightning fall " from heaven. Behold, I give unto you power to tread " on serpents and scorpions, and over all the power of " the enemy ; and nothing shall by any means hurt you. " Notwithstanding in this rejoice not, that the spirits are " subject unto you ; but rather rejoice, because your names

the said *Dissertation* cited (as above) from Acts x. 38. has not been overlooked by

" names are written in heaven." ' But what is the sense ' or meaning of all this phraseology, if nothing more ' was performed than some cures of epilepsy and mad- ' ness? How can the healing of the falling sickness be ' said to be *the fall of Satan* from his power and domi- ' nion? How can the curing of bodily diseases be said to ' be *the subjection of the Spirits*, and a victory and ' triumph *over all the power of the enemy?* Our Saviour ' often commands the Unclean-Spirits to come out of a ' man, " Hold thy peace," (Luke iv. 35.) " and come " out of him." ' But where is the reason or propriety of ' this command, if there were no spirits to come out, and ' only some distemper to be cured? When the Jews ' charged our Saviour' " with having a Devil," (John viii. 48.) ' he denies the charge indeed, and disproves ' it: but upon this supposition the shorter and better ' answer would have been, that there was no such posses- ' sion, there was no such thing as *having a Devil.* In ' like manner, when the Pharisees accused him (Matt. ' xii. 24) of " casting out Devils by the prince of the " Devils," ' the proper reply would have been to have ' denied the principle instead of refuting it, and directly ' to have told the truth, if it had been the truth, that ' the Devil was not in the least concerned one way or other: ' but, he admits the truth of his casting out Devils, ' and only exposes the unreasonableness and absurdity of ' imputing it to the prince of the Devils. And would he ' have employed so many arguments upon a subject that ' had not the least foundation in truth or the nature of

by the Author of the Essay, who is therefore the more inexcusable, when he asserts in page 13—as "*an undoubted fact, that there is not a single passage in the New Testament, in which the* DEVIL or DEVILS *are spoken of, 'in reference to the present subject.*" And in a note at the bottom of the page he adds—"*that Acts* x. 38. *is no exception will be shewn below,* Sect. V."

The Proposition prefixed to this 5th Section, to which he refers us on this occasion, is that—"*The particular dis-*

'things? Would he have attempted to prove the truth 'of his divine mission from a false chimæra, from a 'thing that was not? Would he have argued upon the 'reality of his casting out devils, if it had been only a 'vulgar notion, an idle dream, a wild fancy, and no 'reality in it; or have pretended,' that he "cast out "Devils by the Spirit of God," 'and that therefore' "the kingdom of God was come?" 'The devil that 'was cast out might have reasoned in this manner; but 'not He, who is emphatically stiled' (John xiv. 6.) "the way, and the truth, and the life."

"*orders*

" *orders which the Ancients, whether*
" *Heathens or Jews, ascribed to* THE
" POSSESSION *of Demons, were such only*
" *as disturbed the understanding.*"
Here the learned Author of the Essay displays great skill in the art of sophistry! The common received doctrine which he opposes, (if I understand rightly the tendency and consequences of the controversy) is, that *Evil-Spirits*, or *Unclean-Spirits* in general (it matters not by what other names they are called) have now, or at least have formerly had power occasionally to afflict and oppress mankind by disordering the Body, as well as by influencing and disturbing their Minds.—Yet the Author of the Essay warily confines his 5th Proposition *to one single term*, viz. to DEMONS; though the *Spiritual Enemies* and disturbers of mankind are plainly mentioned in Scripture under *various other denominations:* and he confines his proposition also to *one single mode*

of

of spiritual influence, viz. *to* POSSESSION, though the power of Evil-Spirits over Mankind was manifested in various ways, and by *external* as well *as internal* Effects: so that he is apparently more intent and solicitous to fortify and defend a weak Hypothesis by *guarded terms* and *positions*, than to trace out the true state of the questions whether or not *Evil-Spirits in general have now, or formerly have had, power to afflict and disturb mankind!*

The general Hypothesis of this Author has but a very slender support from the distinction, which (in the beginning of this 5th Section) he so earnestly recommends to be observed "*between* "*diseases supernaturally* INFLICTED, "and POSSESSIONS"—because it appears upon a fair examination of Scripture, that both these,—viz. *bodily*-DISEASES, as well *as* POSSESSIONS, (or such dissorders "*as disturbed the under-*
"*standing,*")

" *standing,*") are occasionally attributed in the New Testament to *the Agency of Evil-Spirits;* and therefore, if the 5th Proposition of this Author had been stated agreeably to the necessary decision of *the general question* concerning the power of *Evil-Spirits,* it would be so glaringly contradictory to the evidence of Scripture, that the Author would not have dared to refer us to this head in defence of his Assertion —that " *there is* NOT A SINGLE PASSAGE " *in the New Testament in which the* " DEVIL *or* DEVILS *are spoken of in re-*" *ference to the present subject,*" (p. 13).—Nor durst he immediately have added—" *that Acts* x. 38. *is no excep-*" *tion,*" &c. referring to this very Section: for—the Apostle Peter in the said text expressly mentions *the Healing of those* that were *oppressed* or overpowered BY THE DEVIL, υπο τε διαβολε; so that, as the general question before us is whether *Evil-Spirits* (the chief of whom

whom the *Devil* or *Satan* is declared to be) have, or ever had, any power *to afflict and disturb Mankind,* it cannot be denied, that " *the* DEVIL *is here spoken* " *of in reference to the present subject,*" though the Author of the Essay so peremptorily asserts the contrary.

He has also asserted in page 2,— " *that the Disorders imputed to super-* " *natural possessions, proceed from* NA- " TURAL CAUSES, *not from the Agency* " *of any* EVIL-SPIRITS." We have no reason to doubt, indeed, that the generality of *Disorders* or *Diseases* among Men are *Natural;* but we have, nevertheless, ample and unquestionable Testimony from Scripture, not only that " *the Disorders imputed to* SUPERNA- " TURAL POSSESSIONS" (or " *such dis-* " *orders as disturbed the Understand-* " *ing*") were frequently occasioned *by the Agency of* EVIL-SPIRITS, but even, sometimes, BODILY DISTEMPERS, wherein the

the mind was not at all affected; so that, which ever way the argument is taken, the temporal *Power* of *Evil Spirits* is demonstrated, and of course the general Hypothesis of the Author of the Essay concerning "*the absolute* "*Nullity of* DEMONS" (p. 187) "*and* "*the utter inability of these Spirits to* "*do any good or evil to Mankind,*" (p. 371) is confuted and disproved!

The extreme *Corporal sufferings of Job,* after SATAN had obtained the Divine permission to "*touch his bones* "*and his flesh,*" but not "*his life,*" (Job ii. 5—8.) afford an unquestionable example of the power of that *Evil-Spirit,* called SATAN, to affect (when the all-Ruling Providence of God permits) even THE BODIES OF MEN;—(and that he has always power to influence THE MINDS OF MEN, who do not duly *resist him,* I hope is already demonstrated in the preceding Tract on *the Law on Nature*

ture and Principles of Action in Man,) so that the Case of Job confirms the *literal* sense of the Evangelist's expressions concerning the "*Woman which* "*had a Spirit* "*of Infirmity eighteen* "*Years, and was bowed together,*" &c. —"*whom*" (our Lord himself expressly declared) "SATAN *hath bound, lo,* "*these eighteen Years.*" Luke xiii. 11—16.

Now if, with the Author of the Essay in page 76 and 77, we were to suppose—"*this Woman's disorder to be* "*the palsy, or a total relaxation of the* "*nerves, and that it proceeded from* "NATURAL *causes,*" that is, *merely* from *Natural Causes*, is it conceivable that Christ (who is *Truth* itself, "*I am the* "*way,* THE TRUTH, *and the Life,*" John xiv. 6.) could expressly declare that—"SATAN *bound her?*" Or if—"*this* "*Affliction befell her by the Providence* "*of God,*" according to the sense which

which the Author must necessarily mean when he so expresses himself in p. 77, (that is—he must mean that the Affliction befell her "*by the Provi-* "*dence of God,*" WITHOUT *any Agency or interposition of* SATAN, for otherwise his argument would be vain) is it conceivable that Christ should expressly attribute *to* SATAN, the *Prince of Demons and Unclean-Spirits,* what he knew to be effected by the agency of *God's Providence?*—Would not this be blasphemy against the Holy Ghost?

I have already caught the same Writer in a similar unlucky predicament about *the Agency of Satan;* and to prevent repetition in producing my proofs against him, I must beg leave to refer my Readers to the Notes in pages 178—191 of the preceding Tract on the "*Law of Nature and Principles of Ac-* "*tion in Man,*" where will also be found some further remarks concerning the Demoniacs of the New Testament.

It will be but common justice however, not only to *the Author of the Essay,* but also to *the subject in question,* to remark before I conclude, that this learned, though mistaken, Author has produced ample evidence from classical Authors and ancient Historians, that the Greeks and other Heathen Nations believed in *Demoniacal Possessions,* notwithstanding that the said Evidence operates against his own Hypothesis on that head; and he proves, with a great deal of learning, that the *Diseases* usually ascribed to DEMONS *were not peculiar to the Gospel Age,* as some persons have erroneously conceived.

'*Many Ages before the birth of* '*Christ,*' (says he) '*and in other Coun-* '*tries besides Judea, men ascribed their* '*diseases in general to Spirits*'—p. 134, for which he cites *Celsus, lib.* i. *præfat.** and *Homer's Odyss. v.* 396.

* "Morbos tum ad iram Deorum immortalium rela-"tos esse, et ab iisdem opem posci solitam."

'*With*

'*With respect to Demoniacs in particu-*
'*lar, we meet with them as we have*
'*seen*'* (says he) '*in Writers of*
'great

* He here refers us to pages 23, 78, and 87 of his Essay. In the first of these pages (i. e. 23) he says—'*The Terms employed by the Greeks to describe persons* 'INSPIRED, POSSESSED, AND DISORDERED IN 'THEIR UNDERSTANDINGS, *serve to shew, that* THE 'SPIRITS *by whom these persons were thought* TO BE 'ACTUATED, *were* NOT FALLEN ANGELS, *but the* 'Gods *the Heathens worshipped; particularly such as* 'were *of human origin, or mere fictions of the imagi-*'nation.' His quotations under this head prove, indeed, that the *Greeks*, &c. believed that men were frequently *possessed and actuated by Spirits;* but by no means proves that the *Spiritual Agents* were not *fallen Angels*, or that they were either of *human origin* or mere fictions of the *imagination*, whatever might be the common opinion among the Gentiles! for though the vulgar and less considerate persons among the Gentiles might suppose them to be the *Ghosts* or *Spirits of dead men*, yet the most learned writers among them have mentioned these *inspiring Spirits* expressly as DEMONS, and they earnestly endeavoured to *cast them out* from the unhappy persons infested by them; which would have been *unreasonable*, if they had considered them either as the Spirits of their *gods*, or of their *deified heroes;* and this would have been still more *unreasonable*, if (like this writer himself) they had supposed them to be "*mere fictions of the ima-*"*gination!*" Most of the testimonies he has cited in the

'great antiquity, particularly in Æs-
'chylus, Sophocles, Euripides, as well
'as in later dramatic Poets; nor are
'they mentioned in a manner that
'would lead us to suppose they were
'not as common' (from p. 135) 'as mad-
'men and epileptics are amongst us.
'These dramatic writers, it should be
'remembered, give us the truest repre-
'sentation of life and manners. Demo-
'niacs occur also in their historians,'

the following note for the confirmation of his own notions, demonstrate (very happily for the cause of truth) that the ancient heathens believed in the actual existence of *Demons* or *Spirits*, and that they had power to *inspire* (or possess) the bodies of men. In p. 78, note, he says—"As to the Lymphatici, we read in Pliny" (Nat. Hist. lib. viii. sect. 71.) "Hi greges repenté lymphati "futura præcinunt." (Pliny therefore, it is manifest, did not consider this case either as the effect of a natural distemper like the delirium of a fever, or as "*a mere* "*fiction of the imagination*," but clearly as a *supernatural* inspiration.) "The Lymphatici" (continues the learned author of the Essay) "are the νυμφολήπτοι of the "Greeks, concerning whom Aristotle" (lib. 1. Ethicor. Epidem.) "says, τὰς νυμφολήπτους ἐπινοίᾳ δαιμονια ἐνθουσιαζειν," &c. Much more evidence to this purpose is cited in his notes in p. 80 and 81 of his Essay.

(for

(for which he cites *Herodotus*, and refers to his own observations upon it in p. 88) * ‘ as well as where we might ‘ most

* ‘ But the ancients’ (says he, in p. 88) ‘ did not ‘ consider any persons as possessed who were not disordered in their understandings; yet they did not consider all who were disordered in their understandings as possessed. (Thus he clearly allows that the ancients were sufficiently aware of the due distinction between *natural* and *supernatural* disorders of the mind) ‘ The Greeks’ (says he) ‘ did not impute to *Demons* the ‘ delirium of the fever, and phrenzy caused by drinking ‘ to excess. We read in Herodotus, (lib. vi. cap. 84.) ‘ that it was said of Cleomenes, that *his insanity did ‘ not proceed from any Demon, but from hard drinking.* ‘ Nevertheless, the turn of expression here used, serves ‘ to shew, that for the most part, madness was ascribed ‘ to possession. To this some have thought they imputed every species of madness, for which they could not ‘ account by the sole operation of natural causes. The ‘ fact seems to be, that they imputed to *possession*, only ‘ those cases of madness in which the symptoms appeared to them best to agree with the supposition of the ‘ patient having his faculties controuled by *evil Demons*, ‘ and with his speaking, and acting under their malignant influence.’—A more reasonable distinction between *natural* and *supernatural* cases of *mental disorders*, could not possibly have been made: so that the learned Author of the Essay has really furnished us with ample testimonies against his own infidelity about the existence of

'most naturally expect them, in the 'writings of their Physicians.'

'From Hypocrates' (for which he cites his book, "de Morbo Sacro") 'it 'appears that it was a very common 'thing among his cotemporaries, to as- 'cribe the epilepsy and different species 'of madness to the possession of 'Demons and Heroes.'

'With respect to their Philosophers;* 'it is needless to appeal to the testi- 'monies of particular persons; for 'Demonology composed a very eminent 'part of the Pythagorean and Platonic

of Demons! 'Besides madness' (says he in the same page, viz. 89) 'the ancients ascribed the epilepsy to pos- 'session; esteeming this disorder *sacred* on account of 'the entrance of Demons into the bodies of those who 'suffered under it.' For this, he has cited Aretæus de Causis Morbi Diuturn. lib. i. cap. 4. And Hippocrates (p. 103) de Morbo Sacro.

* 'Demoniacs' (says he in a note) 'are mentioned 'in Aristotle, in such a manner as to shew, that though 'he denied, others asserted their existence.'

'philoso-

'philosophy,* which prevailed greatly 'after as well as before the time of 'Christ' (p. 136). 'Lucian wrote his 'Philopseudes on purpose to expose the 'folly of the learned physicians and the 'most able philosophers, the heads of 'their several sects, for their absurd at-'tachment to Demonism, possessions, 'and magic.'†

'These articles, at that time, seem 'to have composed the common creed 'of all men, except the followers of De-'mocritus,' (for which he again cites

* For which he refers to Plutarch, De Placit. Phil. lib. v. cap. 1. Cicero, De Divinat. lib. i. sect. 5, 6, 82. 87.

† 'In the Philopseudes of Lucian,' (says the author of the Essay in a note) 'Cleodomus the *Peripatetic*, 'Dinomachus the *Stoic*, and Ion the *Platonist*, do all 'plead the cause of Demonism,' vol. ii. p. 330, &c. ed. Var. Amstel. 1687. Towards the close of the dialogue, p. 346, a *Pythagorean* is introduced to give his sanction to the same doctrine. So that possessions, exorcisms, and magic, composed the creed of the philosophers of different sects, as well as of the common people, in the time of Lucian.

Lucian

Lucian p. 349). ‘ The express mention ‘ made of Demoniacs (under this very ‘ name) by Lucian,* by Plutarch,† ‘ and by’ (from p. 137) ‘ Appollonius,‡ ‘ bears ample testimony to the common ‘ persuasion concerning the existence ‘ of such persons in their times. The ‘ established theology of the Heathen

* To this, the author of the Essay adds in a note as follows. ‘ He’ (Lucian) ‘ speaks of those *who de-* ‘ *livered demoniacs from their terrors*—τȣς δαιμονωντας ‘ απαλλατȣσι των δειματων—Philopseud. p. 337.’ And he also refers to p. 23 of his own Essay on the Demoniacs in the New Testament.

† Here again the author of the Essay adds in a note as follows: ‘ Plutarch says’ (Sympos. l. vii. c. 5.) ‘ *The magicians commanded the Demoniacs to read over* ‘ *and renounce the Ephesian letters.* He uses’ (says, the author of the Essay) ‘ the very word δαιμονιζομενȣς, which is commonly used in the New Testament.’

‡ ‘ In Philostratus's Life of Apollonius,’ (says the author of the Essay in a note) ‘ mention is made of ‘ a young man who had been a Demoniac two years,— ‘ δαιμονων δε δυο ετη, lib. iii, cap. 38. p. 128, ed. Olear. ‘ Concerning another youth, it is said—ὁ δαιμων ελαυνει σε. ‘ And Apollonius undertook to cast out Demons,’ lib. iv. cap. 20, p. 157.

‘ world,

'world, from its first rise to its final 'overthrow, rested upon the basis of 'Demonism. Scarce was there a single 'oracle delivered but by a person said 'to be possessed.

'With regard to the Jews, Josephus 'tells us, that the method of exorcism 'prescribed by Solomon *prevailed* or '*succeeded greatly among them down* '*to his own time.** Indeed, the very 'existence

* 'Και αὑτη μεχρι νυν παρ' ἡμιν ἡ θεραπεια πλειςον 'ιχυει, Antiq. lib. viii. cap. 2. sect. 5. In speaking of 'Saul, (Antiq. lib. vi. cap. 8. sect. 2.) he says, *Demons* '*came upon him*—περιηρχετο παθη δεινα και δαιμονια '—and that *when the demons came upon him, and dis-* '*turbed him,*—(ὁποτ αν|αυτῳ προσελθοι, τα δαιμονια και 'ταραττοι)—*David was his only physician against the* '*disturbance he suffered from them, and brought him to* '*his right mind again*—προς την απο των δαιμονων 'ταραχην—μονος ἰατροςην—και ποιων εαυτȣ γενεσθαι 'τον Σαυλον. In cap. 11. sect. 2. he makes Jonathan 'say to his father, that *when an Evil-Spirit and Demons* '*seized him, David cast them out*—(εξεβαλεν.) In his 'Jewish War, lib. vii. cap. 6. sect. 3. he says, the 'plant baaras *drives away*—(εξελαυνει)—*Demons.*

 'Elsewhere

'existence of *Exorcists*;* both before 'and after the time of Christ,' (says he in p. 138) 'and the general prevalence 'of *magic arts* † amongst this people, as 'well as amongst the Gentiles, are a 'full proof that a belief of frequent 'possessions was common to both.

'The same conclusion' (says he in p. 139) 'may be drawn from the manner 'in which such of them as were strangers to the doctrines of Christianty,

'Elsewhere (Ant. lib. viii. cap. 2. sect. 5.) he speaks 'of a Demon's *going out*—(ἐξιόνλι)—of the possessed 'person, and being adjured to *return no more*. This 'phraseology is very conformable to that of the Gospel.'

* For which, in a note, he cites—'Matt. xii. 27. 'Acts xix. 13. Joseph. Antiq. lib. viii. cap. 2. sect. 5. 'Justin. Mart. Dial. cum Tryph. p. 311. Iren. lib. ii. cap. '6. sect. 2. Origen. cont. Cels. lib. 1. p. 17. lib. iv. p. '183. 184.'

† 'See Lightfoot,' (says he, in a note) 'vol. ii. p. '175. Beza, Whitby, Grotius on Acts xix. 13. 19. 'and Biscoe's History of the Acts, p. 290.'

'addressed

'addressed our Saviour: *Have mercy* 'on me, said the woman of Canaan, *my* 'daughter is grievously vexed with a 'Demon.* In the same style, a Jew 'implores his compassion on behalf of 'his Son:' "*Look on my Son; he hath* "*a Spirit, and is sore vexed.*"† 'It 'was not those who received, but those 'who rejected the doctrines of Christ, 'that reproached him and his forerun-'ner with having a Demon.‡ So that 'the Scripture itself furnishes abundant 'evidence, that the doctrine of posses-'sions was prior to the Christian æra. 'Hence it comes to pass, that posses-'sions are never mentioned in the Gos-'pel history with any degree of sur-'prize, as a thing *new* or *extraordinary*, 'but altogether' (p. 140) 'as a matter

* Matt. xv. 21, 22. Mark vii. 24. See also Acts xvi. 16. 18. xix. 13.

† Matt. xvii. 15. Mark ix. 17. Luke ix. 39.

‡ Matt. xi. 18. John vii. 48. 52.

'to

'to which they had been accustomed. 'Nor did the enemies of Christ ever re-'proach him with introducing Demons 'into Judea, merely for the sake of dis-'playing his power over them; nor on 'this account accuse him of acting in 'concert with them, which, neverthe-'less, it would have been natural for 'them to do, had possessions never been 'heard of till the time of Christ, and 'then only in Judea.

'That the same notions concerning 'them, which prevailed in Judea, in 'the age of the Gospel, were current 'in the succeeding as well as in the 'preceding ages, and in other coun-'tries, is evident, not only from the 'authorities already cited, but also from 'the writings of the Christian Fathers, '(to say nothing of those of the latter 'Platonists). It would be endless to 'produce all the passages from the 'Fathers in which possessions are either

'asserted

'asserted or refered to.' And he adds in p. 141—'There is no subject so familiar to them as this; there is nothing 'they boast of so much as the power 'of the meanest Christian to eject 'Demons from the bodies of men.* 'In the History of the Church, there 'is more frequent mention made of 'possessions, than in any other annals.† 'So little truth is there in the assertion, that we never hear of them but 'in the time of Christ.

'Surely no men forget themselves

* For this, the author of the Essay, in a note, refers us to 'Whitby's General Preface, p. 26—32, and 'Stillingfleet's Orig. Sacr. p. 166; Ode de Angelis, p. '649—656, and p. 867, 868.'

† Here the author of the Essay adds, in a note—'Mede' (says he) 'p. 30, observes, that the Energumeni are often mentioned in the church liturgies, in 'the ancient canons, and in other ecclesiastical writings, many ages after our Saviour's being on earth; 'and that not as any rare and unaccustomed thing, 'but as *ordinary and usual.* This is a fact' (says he) 'so well known, that none, I presume, will controvert 'it.'

'more

'more than those do, who sometimes 'would persuade us, that *the Devil's* 'tyranny expired (as well as revived) 'at the coming of Christ; and at 'other times, maintain the credit of 'those writers, who, in every succeeding 'age, represent the devil as being *every* 'day dispossessed by Christians.'

This last sentence of the learned Writer is not so strictly correct as the preceding testimonies, here cited from him, whereby he has clearly confuted his own doctrines about the *nullity of Demons*, the general object of his Essay. For with respect to "*the Devil's* "*tyranny*," above mentioned, there is no such contradiction, as he supposes, between those who assert that it is "*expired*," and those who are justly aware that he is still allowed power to *possess* mankind, and consequently may "*be every day dispossessed by Chris-* "*tians*."

"*The*

" *The Devil's tyranny*" is certainly, " *expired,*" in one sense, that is with respect to all faithful Christians who are duly vigilant to *resist* him.

" *The Devil's tyranny*" first began to *fall* by our Lord's own glorious *resistance* (even in his *human* nature) to *Satan's* personal temptations. And his *tyranny* was farther *reduced* when our Lord granted extraordinary *spiritual powers* to his *Apostles,* and " *to other* " *seventy Disciples,*" in *human* nature, to enable them to preach and promulgate the doctrines of his heavenly Kingdom. And on their return from that extraordinary mission they declared to him,—" *Lord, even the Demons* " are *subject unto us through thy name!* To which our Lord replied—" *I be-* " *held Satan*" (says he) " *as lightening* " FALL FROM HEAVEN.—*Behold I give* " *unto you power to tread on Serpents* " *and Scorpions, and over all the power* " *of*

" *of the enemy, and nothing shall by*
" *any means hurt you. Notwithstand-*
" *ing in this*" (said our Lord) " *rejoice*
" *not, that the Spirits are subject to*
" *you; but rather rejoice because your*
" *names are written in Heaven*" (Luke x. 17—20).

Thus were the *inimical Spirits* rendered *subject* to the Disciples of Christ, so that *the Kingdom of God came nigh* to them, as declared in the 9th and 11th verses of the same chapter; but it became much *more nigh,* and was more perfectly secured to them, and to all other true Disciples, after our Lord's glorious *triumph* (in our *own nature,* as " *the Son of Man*") over *Sin and Death,* by his *own death* and *resurrection to life,* when he declared his supreme and universal power, saying—" *all Power is*
" *given unto me in Heaven and in*
" *Earth.*" (Matt. xxviii. 18.) It was then that " *the Devil's tyranny expired*" with

with respect to all true and faithful Disciples of Christ, whom he has secured with inestimable privileges and franchises from *spiritual* oppression and *slavery* through the promised guidance of the *Holy-Spirit*, if they duly ask and pray for it in his name. But, on the other hand, *the Devil's tyranny* is still grievously oppressive, and most notoriously manifest over careless and unguarded mortals, who suffer themselves to be puffed up with pride, and to be contaminated with luxury, intemperance, and unrestrained lust of any kind, whereby the greater part by far of all mankind are withdrawn from the *love* of God and are involved in the thraldom and *slavery* of the *Devil*. For "*wide is the gate* and *broad is the way*" (as our Lord hath assured us) "*that* "*leadeth to destruction, and many there* "*be which go in thereat!*" and, on the contrary, that there are *but few that* find "*the other narrow way that leadeth* "*unto life.*" (Matt. vii. 13, 14.)

But, even in this unhappy state of extreme danger, the *narrow* and *difficult* way is still *open*, during *life*, to all sinners, who, by a timely repentance, will endeavour to recover their forfeited dignity and privileges. And thus "*the* "*Devil*" may still "*be every day dis-* "*possessed by Christians*"—that is by all who will sincerely endeavour to be worthy of that title; because "*the* "*Devil's tyranny*" is so effectually "*expired,*" that he will certainly *flee* from all who duly *resist* him, as St. *James*, (in his Epistle c. iv. 7.) has assured us, saying—"*resist the Devil,* "*and he will flee from you.*" But, by the same rule, in the converse state of the case, we are equally assured that he still exists in actual power and continued *tyranny* over all persons, who postpone their repentance, and willfully neglect to *resist him*, and who, of course, must be inthralled in the most deplorable of all *Slavery* to the destruction both of

body

body and soul! For the "*Devil,*" though "*cast out,*"—"*hath great wrath*" (Rev. xii. 9-12.) and is still that most dangerous "*Adversary*" who is compared to a "*roaring Lion*" that "*walketh "about,*" as watching our steps, and "*seeking whom he may devour.*" (1. Pet. v. 8.) And therefore, "*lest Satan "should get an advantage of us,*" we ought not to be "*ignorant of his devi-"ces.*" (2. Cor. ii. 11.) "*Neither give "place to the Devil.*" (Eph. iv. 27.)

These are ample proofs "*that the "Devil*" may be "*every day dispossess-"ed by Christians,*" consistently with the doctrine that his "*tyranny is expired,*" (i. e. with respect to all persons who rightly avail themselves of our Redeemer's promises) "*as well as that it is "revived,*" viz. over all who neglect the inestimable charter of privileges and franchises which we have obtained and hold in Christ.

Having

Having thus solved a difficulty which seemed to have perplexed the learned Author of the "*Essay on the Demoni-*" *acs of the New Testament,*" I may now resume my proposed citation from him of some farther evidence, *against himself,* concerning the reality of *Demoniacal* Possessions; and I have therefore chosen his confutation of the erroneous notions suggested on this subject by *Dr. Sykes* and *Dr. Lardner,* as the concluding article of my little Tract.

'A further argument in favour of *real* '*possessions*' (says this learned, though very inconsistent Writer in p. 280) 'is 'taken from the destruction of the 'herd of Swine, which the Demons 'are said to have entered and stimula-'ted to instantaneous madness.' (for which he cites Matt. viii. 30. Mark v. 11. Luke viii. 32.) 'This case is consi-'dered by some as a decisive proof of 'the power of Demons, both over the 'human

'human and' (he improperly adds) '*brutal* race,* and is thought even to 'have

* The learned author certainly extended his argument too far, when he included the "*brutal race*" as being "*in the power of Demons,*" because the miracle he has cited is so far from being "*a decisive proof of* "*the power of* DEMONS *over the* BRUTAL *race,*" that it is, on the contrary, a most "*decisive proof*" that the *Demons* have *no power at all* over the "*brutal race*" without an express permission (as in this instance, and there is no other instance on record) by *divine* authority. In this manner the learned writer has very frequently marred and confounded his own arguments by unguarded additions, of which his present work, in particular, contains great abundance of examples. *Other animals*, as well as *Man*, are certainly liable to some peculiar kinds of *madness*, arising from *natural* causes; and even very *timorous* animals may lose their *apprehension of bodily danger*, when so enraged by cruel usage as to be rendered furious for revenge; or they may be blinded by *extreme terror* so as to lose their natural sense and means of avoiding danger, like a frightened horse, or like little birds and other weak and helpless animals, when fascinated by the eyes of cats, serpents, or other beasts of prey, under which fatal influence they will advance towards their own destruction; and female animals of very gentle nature, will frequently lose all apprehension of danger to themselves, when prompted with a *natural* zeal in defence of their young. In any of these cases, other *animals* besides

'have been purposely designed by 'Providence, to convince us of this 'principle, and to refute the op-'posite opinion.

'To

sides *Man*, may evidently rush headlong to their own destruction; but never with any such apparent *design to cause their own death*, as could reasonably be imputed to the incursion of *Demons*, or *inimical Spirits*, like that *unnatural* propensity to *self-murder*, which is frequently and notoriously prevalent in *mankind!* For there never was an instance (at least on record) either before or since this *demoniacal* possession of the *Swine* by our Lord's express permission, that any other *animal*, except *Man* alone, should be so totally deprived of its natural principle of *self-preservation* or *self-love*, as to manifest an earnest desire and premeditated design to *destroy itself!* And *Swine*, of all other *animals*, are the most remarkable not only for *self love*, but also for their jealous apprehension of bodily danger, and for clamorously expressing their *extreme fear of death* whenever they are seized for the slaughter.

There is one *animal*, indeed, the *Scorpion*, which seems to afford an exception in this point to all other animals of a less noxious nature. It is said, that if a Scorpion is surrounded by burning coals of fire, he will strike his own back with the poisonous sting of his tail, and instantly die of the wound. I do not pretend to assert the truth of this circumstance; but even if it were a known fact that this noxious animal is so far like abandoned *Men*, as really to prefer and adopt *self-murder* as a relief from other sufferings, it will not otherwise affect the argument respectin

'To enervate this argument,' (says he), '*Dr. Sykes* suggested' (Inquiry, p. 52)

specting all other *less noxious* animals, than as affording a peculiar *exception* to their general case respecting the power of *Demons;* which indeed ought, here, to be particularly noticed, because *Serpents* and *Scorpions* are expressly included in "*the power of the enemy*" by our Lord himself, (Luke x. 19.) and also because the first *Serpent* was notoriously inspired by the *spiritual Enemy* as his instrument for the temptation of our first parents! So that *Serpents* and *Scorpions* are really similar to *wicked Men* in this point of *diabolical influence*, as being liable to be rendered instruments for the purposes of the *Devil*, and of course to be included in "*the power of the* "*enemy*." And the converse state of this case ought to be strongly urged to all unguarded and voluptuous sinners, who do NOT "*put on the whole armour of God*," and of course are *not* "*able to withstand the wiles of the Devil*," (Ephes. vi. 11. for there is no *middle way*; as we must either be the servants and sons of *God*, or the servants and sons of the *Devil*) so that by yeilding themselves instruments to *Satan's* delusions, they are necessarily included in the *power of the Enemy*, and of course are *ranked with Scorpions and Vipers*, as the haughty and jealous *Pharisees* and *Saducees*, in all their literary pride and self-sufficiency, were expressly intituled by John the Baptist, "*a generation of Vipers*," (Matt. iii. 7.) and also by our Lord himself, "*Ye generation of Vipers, how can you es-*"*cape the damnation of Hell.*" (Matt. xxiii. 33.) Such are the horrible fruits of selfishness, pride, vice, and unrighteousness,

52) ‘ and *Dr. Lardner*’ (Case, p. 17, 101, and Remarks on Dr. Ward, p. 17) ‘ strenuously

righteousness, that by yielding to temptation, men become *regenerated*, as it were, by the *Devil* himself, as his *own children* and *family*, (instead of the promised *regeneration* by the *Holy-Spirit*, to *partake* of the *divine nature*; because there is no middle way, as before remarked). For “ *He that committeth sin is of the Devil,*” (1 John iii. 8.; and this is farther explained by the Apostle in the 9th and 10th verses of the same chapter:—“ *Whosoever* “ *is born of God*” (alluding to the same necessary doctrine of spiritual regeneration) “ *doth not commit sin; for* “ *his seed remaineth in him: and he cannot sin, because* “ *he is born of God. In this the children of God are* “ *manifest, and the children of the Devil: Whosoever doth* “ NOT RIGHTEOUSNESS, *is* NOT OF GOD, *neither he that* “ *loveth not his brother.*” And the same doctrine was strongly asserted by our Lord himself, when he charged the *Jews* with their *murderous intentions* against his own person, though they affected the dignity and purity of *Abraham's Seed.*—“ *Whosoever committeth sin*” (said our Lord) “ *are the servants*” (or rather *slaves*) “ *of sin,*”&c. —“ *I know that ye are Abraham's Seed; but ye seek to* “ *kill me, because my word hath no place in you: I* “ *speak that which I have seen with* MY FATHER: *and ye* “ *do that which ye have seen with your father.*” (Here our Lord states the true contrast between the *sons of God* and *the sons of the Devil.*) “ *They answered and said* “ *unto him, Abraham is our Father. Jesus saith unto them,* “ *If ye were Abraham's children, ye would do the works of* “ *Abraham. But now ye seek to kill me, a man that hath*

“ *told*

'strenuously contended, that *the Swine* '*were frighted by the two madmen, and* '*so driven down the precipice into the* '*sea.* On the other hand, the advo- 'cates of the common hypothesis 'insist upon it, [to my apprehension,' (says he in p. 281,) 'with great reason,] 'that it was impossible for two men, 'however fierce, to put so vast a herd 'of swine as two thousand into motion

" *told you the truth which I have from God: this did not* " *Abraham. Ye do the deeds of* YOUR *father*" (meaning the Devil). " Then said they to him, We be not born " of fornication; we have one Father, (even) God. Jesus " said unto them, If God were your Father, ye would " love me. Why do not ye understand my speech? (even) " because ye cannot hear my word. Ye are of YOUR " FATHER THE *Devil*, and the lusts of your *father ye* " *will do. He was a murderer from the beginning, and* " *abode not in the truth, because there is no truth in* " *him. When he speaketh a lie, he speaketh of his own:* " *for he is a liar and the father of it,*" John viii. 34—44. All this should be awfully considered by those unhappy persons, who, for worldly interest, have ever ventured to misrepresent and betray the truth, or in any other respect have yielded themselves as instruments or *slaves* in the service of *Satan;* for as such, they are certainly debased to the detestable rank of *Vipers.*

'in an instant, and to cause them all 'to rush with violence down a precipice 'into the sea; Swine, contrary to the 'nature of most other animals, running 'different ways when they are driven. 'But this part of the controversy might 'well be spared;' (says he) 'it not ap-'pearing from history, that the men 'ever fell upon the herd, or made any 'attempt to drive them into the sea. 'Nay' (says he) 'the history expressly 'refers their destruction to a different 'cause from the behaviour of the mad-'men.' After these unexceptionable arguments against the false notions of *Dr. Sykes* and *Dr. Lardner*, the Author himself, most unaccountably, reverts to his own absurd hypothesis of attributing *Demoniacal* possession to *mere madness*, and, in p. 282, he is careful to remind us of it.—'*We must recollect*' (says he) 'that those persons, who were *anciently* 'thought to be *possessed*, were *disor-'dered in their understandings*.' On which

which I shall only remark, that "*we* "*must recollect,*" also at the same time, that HE HIMSELF has produced many unquestionable proofs (several of which I have already cited from him, and which without his learned labours I should never have known), that from the most *ancient times*, according to the testimony, not only of the best *historians*, but also of *physicians, philosophers*, and the most eminent *classical* writers, a due distinction between *Demoniacal Possession* and *Madness from natural causes* was always duly observed and known; and therefore, how far the mention of his own notions, under a reference to the case in question, may tend to render his own notions about *mere madness* in the case more consistent and reasonable, on the supposition that the Swine were *not really possessed*, but were only "*disordered in their un-*"*derstandings*" (an obvious conclusion to be drawn from the *said reference*, though

though not literally so expressed) does not require much consideration. I shall therefore omit what he has further advanced about his *own* opinion (which is amply confuted in the preceding remarks on "*the Case of Saul*") and will resume my quotation from him, as far as it relates to his learned confutation of Dr. Sykes and Dr. Lardner, which is continued in p. 283 as follows: 'It appears likewise from history, that 'at the time the Demoniacs were cured, 'they were present with Christ; and 'the herd of Swine *at some distance* '*from them*. Nevertheless' (says he in p. 284), 'no sooner was leave asked 'for the Demons to enter the herd, 'than it was granted: *Forthwith*, or '*immediately Jesus gave them leave*, '*and said unto them*,—Go. *Then went* '*the Demons out of the Men, and en-* '*tered into the Swine*,' (for which he cites Mark v. 13. Matt. viii. 32. and Luke viii. 33.) 'The Demoniacs, 'therefore,

'therefore, were cured upon the spot,
'while the Swine continued feeding
'quietly by themselves; and conse-
'quently they had *no opportunity* of
'falling upon them and forcing them
'down a precipice into the sea. Far-
'ther, the Men, at this time, could
'have *no disposition* to make any such
'attempt upon the herd; for we have
'seen, that *before* the latter grew mad,
'or appeared' (says he in p. 287) 'un-
'der any disorder, the former were re-
'stored to their right mind; or, in other
'words, the Demons had *left* the Men
'before they *took possession* of the
'Swine. The men, therefore, if the
'words of the evangelists are to be our
'guide, neither drove, nor attempted
'to drive, the herd into the sea. Had
'the spectators seen them engaged in
'such a mad and mischievous attempt,
'they would not have thought the De-
'mons had left them, but considered
'them still as possessed madmen. The

'history,

'history, it is certain, doth expressly 'ascribe the destruction of the Swine, 'not to their being *driven by the De-* 'moniacs, but to the *entrance* of *De-* 'mons into them, or to their being 'seized with the same disorder from 'which the men were relieved, and 'which was thought to be caused by 'Demons. The Evangelists, even sup- 'posing them to have adopted the 'common hypothesis, would not have 'said, that the Demons had entered 'the Swine, if the latter had only been 'pursued by the Demoniacs. Nor 'can I see' (says the Author of the Essay in p. 288) 'any room to dispute 'the testimony of the Evangelists in 'this matter.'

END OF THE CASE OF SAUL, &c.

THE INFLUENCE OF DEMONS

FURTHER ILLUSTRATED,

IN

REMARKS ON 1 TIM. iv. 1—3.

Remarks

ON

1 TIMOTHY iv. 1—3.

SHEWING, THAT THE

PROHIBITION OF MARRIAGE TO PRIESTS,

ADOPTED BY THE

Church of Rome,

IS TRULY

"*A DOCTRINE OF DEMONS,*"

AND HAD BEEN PREVIOUSLY INCULCATED BY THEM AMONG

THE ANCIENT PAGANS,

AS WELL AS AMONG

THE MANICHEES AND OTHER HERETICAL CHRISTIANS.

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1807.

REMARKS

ON

1 TIMOTHY iv. 1—3.

THE Rev. Mr. * * *, in his "*General and connected View of* "*Prophecies,*" &c. p. 229 to 239, speaking of St. Paul's prophecy, in the first Epistle to Timothy c. iv. that '*in the* '*latter times some should depart from* '*the faith, giving heed to seducing Spi-* '*rits and Doctrines of Devils,*' &c. remarks, that—' this most accurate pro-' phecy of the introduction of *Celibacy,* ' among the Clergy, and the injunc-' tion of it as a duty by *the Monks,* ' appears to me' (says he) ' to have ' been

'been considerably obscured by the 'manner in which our translators have 'rendered part of the passage that 'contains it. As the Text now stands' (continues he) 'the words in the close 'of the first, and the beginning of the 'second verse of the fourth chapter, run 'thus'—"*giving heed to seducing Spi-* "*rits and* DOCTRINES OF DEVILS; "*speaking lies in hypocrisy.*" 'Now (says Mr. ***,) 'if the word, here tran-'slated *Devils*, be, in the original, real-'ly *a Substantive*, in natural construc-'tion, that translated *speaking lies* 'should agree with it; and consequent-'ly those *Teachers* who should prohi-'bit Marriage are denominated *Devils*; 'but, at present, it seems far from 'clear whether these *Devils* are spoken 'of as the *subject*, or the *teachers* of 'the Doctrines.' To which I must reply, that the word, translated *Devils*, is really a *Substantive*, *Δαιμονιων*, the Genitive plural from *the Substantive* by which

which the *Demons* are most commonly mentioned in the New Testament, viz. *το Δαιμονιον-ʙ*, in the *Neuter* Gender. There is also another *Substantive*, by which *Demons* are sometimes mentioned, viz. a *Substantive* in the *Masculine Gender*, *ὁ Δαιμων-ονος*, which occurs only five times in the N. Test. but the other at least sixty times, so that there is no want of examples to prove that the word is really a *Substantive*; and, consequently, *Demons*, or *Devils*, are here spoken of (not as the *Subject*, but) as the *Teachers* of the Doctrines—*εν ὑςεξοις καιξοις αποςησονλαι τινες της πιςεως προσεχονλες πνευμασι πλανοις και διδασκαλιαις Δαιμονιων, εν ὑποκξισει Ψευδολογων, κεκαυτηξιασμενων την ιδιαν συνειδησιν, κωλυονλων γαμειν, απεχεσθαι ξωμαλων*, &c. In some Greek copies of this text a period has been erroneously inserted after the word *Δαιμονιων*, which is contrary to the proper grammatical construction

struction of the whole context;* for not only the Participle *Ψευδολογων (speaking*

* Some late editions of the *Latin Vulgate* seem to have been formed from a *Greek* copy with this false pointing, or interpolated period, which does not appear in the ancient editions of the *Vulgate*. (See the Appendix.) But the peculiar stile of the *Latin Vulgate* itself, in this Text, proves the absurdity of inserting a period at the end of the first verse; because the attempt to give a literal rendering of the *Greek*, so pointed, into *Latin*, has occasioned, in the 2d and 3d verses, an uncouth sentence, which is as notoriously ungrammatical and imperfect *in the Latin*, as it is *in the Greek*, when that period is inserted.

For if the 1st verse had been a *perfect sentence*, in the original Greek, so as to require a *period* at the end of it, (for that is the true meaning of the word *period*), the persons therein mentioned (very properly in the *nominative case*) as the predicted agents, (viz. "*discedent* "QUIDAM *a fide*, ATTENDENTES *spiritibus erroris, et* "*doctrinis* DÆMONIORUM,") would also in the following sentence, where the same subject is continued, be mentioned, in like manner, as the agents, without any change of the nominative case, as "LOQUENTES "*mendacium, et cauteriatam* HABENTES *suam con-* "*scientiam;* PROHIBENTES *nubere*," &c. But, on the contrary, we find, that all the leading participles in the following sentence are in the *genitive case plural* (forming a *very imperfect* and *ungrammatical sentence, if the period be admitted*) which cannot otherwise be accounted

ing lies) must necessarily agree with the *Substantive Δαιμονιων,* (there being no other

counted for, unless they are allowed to refer back to the substantive in the *genitive case plural* DÆMONIORUM, in the preceding sentence; which destroys the probability of any period having been originally placed after that word in the original Greek. And therefore though *the Bishops of Rome* have really been *Prohibitors of Marriage* "*(Prohibentes Nubere)*" we must acquit them, at least, of being the *first Authors* of that *unnatural* doctrine;—and we must also allow that they were *not* really *the Deluders*, predicted in the Text, but only the *Deluded*, the "*Quidam*" of whom it was foretold that they would "*depart from the faith*"—the "*attendentes Spiritibus erroris et doctrinis Dæmoniorum.*" So that the *unnatural doctrine* must necessarily be attributed, *in the first place*, to the DEMONS, (as it is truly a "*doctrine of Demons)*" and to "*seducing* SPIRITS," as the original authors of it; and indeed, it must also be allowed, in strict and impartial justice to the *Supreme Pontiffs*, that they were not even the first persons *deluded* into this "DOCTRINE "OF DEMONS;" for the GNOSTICS and MANICHEES* were really *before them in it*, as well as in many other

* "Altera lege de *cœlibatu* divulgata horribiles in plerisque Euro-"pæ provinciis tumultus ciebant Sacerdotes sive *legitimis uxoribus* "sive Concubinis, juncti: quorum quidem multi, presertim in Italiæ "Provinciâ Mediolensi *Sacerdotia* dimittere malabant quam *conjuges.* "ab Ecclesia *Romana* secedebant et infami Paterinorum, id est *Mani-*"*chæorum*, vocabulo *Pontificem ejusque asseclas* notabant qui *Con-*"*jugia Sacerdotum damnabant,*" &c. Moshemii Hist. Eccles. Sæc. xi. pars 2. c. 2. p. 325.

leading

other *Genitive plural*, than the *Substantive* Δαιμονιων, that can possibly be constructed with it) but also the two next Participles in the *Genitive plural* which follow, viz. κεκαυτηριασμενων and κωλυοντων. For all these three participles, in strict grammatical construction, refer to the substantive in the *Genitive case plural*, Δαιμονιων, as being the description and *work* of *Demons*, the deluders;—But the "*giving heed to seduc-*" *ing Spirits*," mentioned in the first part of the sentence, relates to different Beings, or persons; for the participle προσεχοντες, is a *nominative plural*, which

leading doctrines of *the Church of Rome*, wherein the *Papists* have unhappily *departed from the practice of the primitive Church of Christ*, and "*from the faith once de-*" *livered to the Saints.*" But the true reading of the Greek Text is sufficiently proved by the necessary grammatical construction, which is confirmed by the most approved Greek copies, viz. *Robt. Stephens's* elegant Paris editions of 1550 and 1569. The copies also from which the English versions were taken; and that from which the old Spanish version of 1596 was translated, as also all the best and most correct modern editions of the Greek Text.

refers

refers to the *nominative* Pronoun τινες, the "*some persons*" whose *apostacy* in the *latter times* is predicted: and the very manner and means of their *apostatizing* is also predicted, viz. the "*giving heed to seducing Spirits*" προσεχοντες πνευμασι πλανοις: and what kind of *seducing Spirits* these were is explained in the next portion of the sentence, annexed by a conjunction και διδασκαλιαις Δαιμονιων, *and to the* "*doctrines of Demons.*" So that the "*seducing Spirits*" to whom these *Apostates* (as predicted) *would attend* were undoubtedly Demons, as it is expressly added, that they *would attend* "ALSO *to the doctrines of* DEMONS.

Mr. * * * seems to apprehend, that the word *Demons* signifies rather "*departed Spirits*" than *Devils*. But the Scripture use or application of the word *Demon* is regularly to denote an *Unclean-Spirit*, or *Devil*, and there is

not the least authority throughout the whole Scriptures (notwithstanding all the Sophistry of *Mr. Farmer* in his Tract on *Demoniacs)* for applying that word to signify *a human departed Spirit.* Nevertheless Mr. * * * remarks, 'Nor will the change of the term into 'that of *Demons,* as according with 'the worship and the belief in the 'interposition of *departed Spirits,* entertained by the *Papists,* remove the 'difficulty, since it cannot alter the 'construction of the passage; for how 'many *lies* soever *departed Spirits* may 'have had told of them, we are not 'warranted to say they have told any 'themselves.' And he has remarked in a Note that *Mr. Mede* 'does not 'seem sufficiently to have attended to 'the want of the Article before ὑποκρισει,' &c. I perfectly agree with him, that *Mr. Mede* (though a very learned and most excellent commentator *in general)* has not sufficiently attended to

to the necessary grammatical construction of this particular text. But with respect to the *belief of the Papists* ‘ *in* ‘ *the interposition of* DEPARTED SPIRITS,’ mentioned by Mr. * * *, I must remark, on the *Hypocrisy of Demons* (if we may judge by what is revealed in the Holy Scriptures of the *Hypocrisy* of ‘ *the Prince of Demons,*’ viz. that “ *Sa-* “ *tan himself is transformed into an* “ *Angel of light,*” 2 Cor. xi. 14, 15.) that it is very natural to suppose, that other *Demons* as well as *their Prince,* may also be “ *transformed as Ministers* “ *of righteousness,*” and may endeavour to appear as “ *Angels of light,*” or to personate ‘ *Departed Saints,*’ the *Virgin Mary, St. James,* and other holy persons from whom the *Roman Catholics* profess to have received *Revelations* concerning the efficacy of *Holy water,* and other *enchantments,* as well as many other *heretical* practices and doctrines of the *Papacy,* which are contrary

contrary to the *Faith* and *Practice* of the *primitive Church.* Besides it is necessary to be observed, that *Men,* while in the flesh, are never, in Holy Scripture, called *Spirits,* though they are frequently called Ψυχαι, *Souls;* and therefore, according to the general meaning of words used in Holy Scripture, the "*seducing Spirits*" to whom the predicted *Apostates gave heed,* must have been really *Spirits,* or *Demons,* and not either *Men,* or the *departed Spirits of Men.*" For it is not at all probable that "*departed Spirits of Men*" ever appeared to *delude* mankind *with lies.* We have one remarkable instance, indeed, of a *phantom* or appearance in the form of *Samuel* the Prophet, which foretold the approaching destruction of *Saul* and his sons, and the defeat of Israel; but, though this *Spirit* appeared in consequence of the incantations of a *Witch;* yet he spake *the Truth;* and the manner of his *appearance* was so different from what

what *the Witch* herself expected, that she was terrified, and "*cried with a loud* "*voice*," and exclaimed to Saul, "*Why* "*hast thou deceived me, for thou art* "*Saul.*" And when he encouraged her to lay aside her fear, saying "*Be not* "*afraid, for what sawest thou?*" She answered, "*I saw gods ascending out* "*of the earth.*" So that the appearances were unquestionably very different to what she had expected, and by the nature of the advice given to Saul, at that time, and *the truth* of the *prophetical* part of it, we may be assured that it was not communicated by a "*sedu-* "*cing Spirit*" or *Demon*, but by some more respectable Agent of the Divine Will, whose unexpected appearance occasioned the extreme terror of the woman; and it is not at all improbable that the Agent was the *departed Spirit of Samuel* himself, appearing (not by the *incantation* of the Witch, but) by the

will

will of God, to denounce his awful vengeance against Saul!

We have another remarkable instance, in Scripture, of the appearance of *departed Spirits of Men,* BEFORE *our Lord's resurrection.* [For it is necessary to speak of them distinctly from those *Saints* who "*appeared unto many,*" in Jerusalem, AFTER *the resurrection;* because the latter were not merely *Spirits,* but the "*Bodies of Saints;*"—their *Spirits* being really re-united to their *Bodies,* or else we should not have been informed of the *opening of the graves:* and of their *coming* "*out of the graves;*" because *the opening of the graves* would not have been necessary for the appearance merely of their *Spirits,* without their BODIES: whereas the appearance of the *departed Spirits* of Men, BEFORE *the resurrection* was not attended with any such circumstances, which their case (the nature of the *Spiritual* existence)

tence) did not require.] I speak of the *Spirits* of *Moses* and *Elias*, who not only *appeared*, but were heard to discourse with Christ in the Mount, though they were merely *departed Spirits*, without their *bodies*; because Christ had not then suffered *death*, and he was to be "*the first fruits from the* "*Dead*."* But when *lies* are told by *Spirits*, we may be sure that such "*se-* "*ducing Spirits*" are not the *departed Spirits* of Men, but the *Spirits* only of *Demons*, though they may affect to *personate Angels*, or even *departed Spirits* of *Saints*, in order to *delude*, as we are warned, that "*the coming of the Man* "*of Sin*" (or *Papacy*) † "*shall be* "*after*

* The first *Man* that should rise with an *incorruptible* and *immortal Body*.

† The deplorable state of the *Papal Religion* is strongly represented by the late *Edward Gibbon*, *Esq.* in his Miscellaneous Works, vol. ii. p. 437. notwithstanding that he himself had been, for a time, an unwary convert to it.

His

" after the working of Satan with all " power, and signs, and lying wonders." (2 Thess. 2. 9.)

The

His just censure is cited in " *a collection of political* " *Papers*," No. vi. p. 26. Such extreme depravity, as he has described, of persons professing *to be Christians*, cannot surely be more reasonably accounted for than by attributing their perversion to " *the working of Satan*," as the Holy Scriptures have expressly warned us. And of this *working of Satan*, even Mr. Gibbon himself (notwithstanding his *defective faith* in general, concerning *spiritual* matters revealed in the Holy Scriptures) has cited ample testimonies of the actual *communication* of *Demons*, or *Evil-Spirits*, to delude mankind, in that part of his Roman History relating to the Emperor *Julian*, shewing that these " *seducing Spirits*" so artfully personated the false pagan deities *Apollo*, *Mercury*, &c. that the *Apostate* Emperor, the *Infallible Pontifex Maximus* himself,* was completely *deluded* by them, and confirmed in his rejection of the *Christian Faith*, so as seriously to embrace the dark errors of *Paganism*. Mr. Gibbon nevertheless has, at the same time, most indiscriminately dignified the imperial *Apostate* with the title of " *Pious* " *Prince!*" The shameful adoption of the *Pagan Celibacy* by the *Church of Rome*, in direct opposition to the practice of the *primitive Church of Christ*, cannot be accounted

* Julian was at *that time* (like all the other Roman Emperors of the western branch who formed the 6th crowned head of the beast, during their lives) the only *Roman Pontifex Maximus then existing*: and he acted in the genuine spirit of *that function* in promoting *Idolatry* and the worship of *Demons*.

for

The new version, however, of this Text, proposed by Mr. * * *, would not be at all consistent with the original Text;—'but the Spirit speaketh expressly that in the latter times some shall 'depart from the Faith, giving heed to 'seducing *Spirits* and doctrines of 'WRETCHED Men' (says Mr. * * *, instead of *Devils* or *Demons*) 'speaking 'lies in hypocrisy, seared in their consciences, *forbidding to marry*,' &c. But if such liberty in translating (the substituting one word for another) be admitted, the Holy Scripture may be so perverted as to countenance any kind of doctrine, that whimsical writers may wish to impose on us!

According to this *new* version, the "*seducing Spirits*," mentioned in the

ed for on any other principle, than that of the *actual communication* of "*seducing Spirits*;" so that it may justly be deemed a "*doctrine of Demons*." See a note in the Tract on Congregational Courts, p. 77 and 78, 2d Note.

same sentence, must also be understood to mean '*seducing Men,*' and not '*seducing Spirits,*' as they are expressly called,—so that the sense, in that case, must be entirely inconsistent with the real words of the original, *πνευμασι* and *Δαιμονιων*. Had the inspired writer intended to express the sense above proposed, he certainly would not have used the word *πνευμασι,* because *living Men* are never called *Spirits* in Holy Scripture; and had he intended to express the case of *Men* infected, or *inspired, by Demons* (which case I suppose Mr. * * * means by his expression—"*wretched Men*") he would, probably, have used a proper *Participle* (and not the *Substantive Δαιμονιων*) as *των Δαιμονιζομενων,* or *Δαιμονισθων,* &c. which, even then, would barely justify his version of "*wretched Men,*" though *Demoniacs* are surely *wretched* enough!

'But whatever the more learned reader' (says Mr. * * *) 'may think of 'this

'this proposed alteration, the inspection
'of the original will convince him,
'that the persons termed *Devils* are
'those who it is said *shall prohibit*
'*Marriage*, &c. In which he is certainly right: for *the Demons* did always *prohibit Marriage* to their *Priests* and Votaries in the *ancient* state of *Paganism*; and the *Pagan* Priests in *Thibet*, *Boutan*, *Ava*, *Pegou*, and *China*, are not permitted to *marry*, even to this day; so that the *Prohibition to marry* may well be called, a "*doctrine of Demons.*" But the Apostate Church did *not prohibit Marriage* until "*the latter times*" ἐν ὑστέροις καιροῖς, (as predicted by St. Paul,) when those persons arose who are described as "*giving heed,*" προσέχοντες, "*to seducing* SPIRITS" and to the "*Doctrines of Demons.*" The *Spirits* and the *Demons*, therefore, were the leaders in the *Prohibition of Marriage*, and the various stories related in the "*Golden Legend,*" and in the "*Gestes*

"*of*

" *of Saints,*"* &c. about the *appearances* † *of Saints* and *Angels,* " *commanding* " the several establishments, or orders, of *Celibacy* (howsoever *incredible* in other matters, yet in this of " *Forbidding to* " *marry,*" and " *commanding to abstain* " *from meats,*" when compared with this prediction of St. Paul,) afford ample reason to suppose, that many of the *appearances* were really *Demoniacal Delusions*—" *Demons speaking lies in Hy-* " *pocrisy ;*" which they certainly did, if they personated the *blessed Virgin,* or any of the *Apostles* or *Saints ;* for we are sure that the *departed Spirits of Saints* could not teach any *such doc-*

* " *Gestes* of Saints." To the title of this collection of *ridiculous* popish miracles, we are indebted for the *ironical* derivations of our English words, *jest,* and *jests.*

†—Apparitionum, visionum, somniorum, et illusionum *Diaboli,* ad confirmandas superstitiones, extra verbum *Dei,* approbatores præcones et dictatores agebant. Hist. Ecclesiast. Hottingeri, c. viii, p. 478.

trines,

trines, as the *Prohibition of Marriage*, the *Adoration of Images*, the "*Vain re-*
"*petitions*" of prayers, numbered or counted by the *rosary* or *string of beads*, &c. &c. exactly as practised by the *Pagans* of *Thibet*, *Boutan*, &c. And therefore the *appearances* on which the *Romanists* have founded and asserted these *unnatural* and *idolatrous* practices may very fairly be deemed "*strong delu-*
"*sions*," by which the *Apostate* Church has been induced *to* "*believe a Lie!*"* And the *very manner* of this unhappy *Apostatizing* seems to have been in *exact conformity* ("EXPRESSLY," or ῥητως) with St. Paul's prediction in the Text before us,† "*Now the Spirit*
"*speaketh* EXPRESSLY" (ῥητως) "*that*
"*in the latter times some shall depart*" (or literally, "*shall Apostatize*," (αποστησονται

* 2, Thess. ii. 11.

† See 1 Tim. iv. 1.

αφεστηκοτες) "*from the faith*;" (and, then, for the *very manner* of their *Apostatizing* he adds προσεχοντες) "*giving heed* "*to seducing Spirits* and *to doctrines* "*of Demons*" (for whatsoever outward *appearances* the *Demons* may have assumed, in order the more effectually to *seduce* them, yet the *Doctrines* themselves, which the *Church of Rome* has adopted confessedly on account of supernatural *appearances* and *spiritual relations*, are so notoriously contrary to the *Holy Scriptures*, and to "*the Faith* "*once delivered to the Saints*," that there can be no reason to doubt of their being *really* what the Apostle has *expressly* called them, viz. *Doctrines of Demons*,)—"*speaking Lies in hypo*-"*crisy, having their conscience seared*" (*or cauterized*) "*Forbidding to Marry*" (and commanding) "*to abstain from*" *meats*, &c. This fatal Apostatizing, "*from* "*the faith*," (by "*some persons*"—τινες) both as to *the manner* of it, and the principal

cipal doctrinal *marks* of it, could not have been more *expressly* declared than they are in this Text; insomuch, that the τινες, or "*some persons—apostatizing*" need no farther description to make them known than *these very circumstances* as declared in the Text, whereby *the Church of Rome* hath been most notoriously convicted and exposed for many centuries!

DEO SOLI GLORIA.

AN

ADDITIONAL NOTE,

OR

APPENDIX,

TO THE

REMARKS ON 1 TIM. iv. 1—3.

RESPECTING

THE PERIOD, OR POINT,

ERRONEOUSLY INSERTED AFTER THE WORD

δαιμονιων,

IN SOME

GREEK AND LATIN COPIES

OF THAT

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THE insertion of a *Period* after *δαιμονιων*, at the end of the first verse, is inconsistent with the necessary grammatical construction of the context; because the three following Participles, *Ψευδολογων*, *κεκαυτηριασμενων*, and *κωλυοντων*, are all expressed, likewise, in the *Genitive case plural*, so as manifestly to be governed by the preceding Sub-

Substantive in *the Genitive case plural*, δαιμονιων.

There are no *other* Agents mentioned in the context, except those that are included in the preceding description of τινες της πιστεως, the "*some persons* "*of the Faith*," whose future *Apostacy* from it was foreseen, and the manner of it, that it would be occasioned by their "*giving heed*" (προσεχοντες) "*to* "*seducing Spirits, and to doctrines* OF "DEMONS," (*Δαιμονιων*, in the *Genitive case plural*); so that the grammatical form of the words which immediately follow (viz. εν ὑποκρισει Ψευδολογων,) would be absurd if a farther description of the delusive agency of *Demons*, and of their hardened and reprobate state of mind, (κεκαυτηριασμενων την ιδιαν συνειδησιν) and of their peculiar *unnatural* Doctrines (κωλυοντων γαμειν, &c.) "*forbidding to Marry*," &c., had not been intended to be expressed by the three following Participles in *the Genitive*

case

case plural, but only the *Agency* and dark *mental* state of the first-mentioned *τινες της πιςεως,* whose *apostacy* from *the faith* was predicted, and the manner of it, "*giving heed to seducing Spi-*"*rits,* &c. viz. *προσεχοντες* in the *nominative case plural;* whereby the other three Participles, now in the *Genitive case plural,* must, otherwise, have been necessarily expressed also in the *Nominative case,* so as to agree with *τινες,* the preceding pronoun; and not (as at present) in the *genitive plural;* which cannot refer to any other *Agents* mentioned in the context except to the *Demons,* i. e. to the Substantive plural *Δαιμονιων,* the only preceding word of that sentence in the *Genitive case plural.*

This will be more clearly illustrated by reviewing the commentary of the learned Jesuit, *Cornelius a Lapide,* upon this Text. He wished, indeed, to inculcate

inculcate the opposite doctrine, that these *plural Genitives* had best be referred, *not* to the *Demons*, but to the word "*quidam*" (in Greek τινες,) though he is obliged to apologize for such a palpable error in *grammatical construction* by supposing a *Hebraism* in the Apostle's mode of expression, as not agreeing with the propriety of either the Latin or Greek Syntax.

For even he himself allows that it might, '*more commodiously*' (i. e. for the *Popish* Faith) and clearly, have been expressed in the *Nominative case*,— "QUIDAM LOQUENTES *mendacium, et* "*cauteriatam* HABENTES *conscientiam*," rather than '*Quidam* LOQUENTIUM *men-* '*dacium, et cauteriatam* HABENTIUM '*conscientiam*;'—"*sed* PER HEBRAIS- "MUM" (says he) "*maluit dicere in* "GENITIVO, *quia precessit* GENITIVUS, "DÆMONIORUM, *etiamsi ad eum* "*propriè non pertineat: sic enim* HEBRÆI "*con-*

" *concordant nomen vel verbum subindè*
" *cum propinquiore nomine, non autem*
" *cum eo quod propriè respicit, et cum*
" *quo in* LATINA *et* GRÆCA SYNTAXI
" CONCORDARE DEBET."

But the examples of *Hebraisms*, which he has cited to justify this *perversion of the Text*, are not at all suitable, or similar, to the construction of this particular Text; so that the supposition of a *Hebraism* is a *mere excuse* without any foundation at all, and even in direct opposition to the necessary construction of the *Greek Text*, as well as of the *Latin Vulgate*.

The learned *Jesuit*, nevertheless, has produced ample evidence that the doctrines of " *forbidding to Marry*," and " *commanding to abstain from meats*," &c. were really Doctrines of the " *Simonians*" (from *Simon* Magos, who communicated with Devils), " *Gnos-*
" *tics*,

"*tics, Manicheans,*"* and other ancient *Heretics*; so that the adoption of the same

* "*Sic* MANICHÆI *et Encratitæ, quos propriè hîc* "*taxat Apostolus,*" (and surely he also equally *taxes* the *Papists*, who likewise "*forbid to marry,*" &c.) "ut "mox dicam, cùm domi et secretò viverent turpissimè et "libidinosissimè, foris tamen et exterius simulabant se "castè et sanctè vivere, adeoque *damnabant nuptias* "*etiam legitimas, ut docet* Epiphan: et August." p. 787. And again this learned Jesuit (in his comment on the words "PROHIBENTIUM NUBERE, ABSTINERE A "CIBIS," in p. 788) supposes that the Apostle is here speaking against *these Heretics*, though the censure, most certainly, is equally applicable to all other Sects that are stained with the same marks of *Apostacy*; so that the *Church of Rome*, which still retains them, cannot be withdrawn from this most humiliating conviction of the predicted APOSTACY! "*Loquitur*" (says the Jesuit, speaking of this awful prediction) "*contra* "SIMONIANOS, *Saturninum, (qui tempore Apostolorum* "*vixit) Ebionem,* MANICHÆOS, *Marchionitas, Encrati-* "*tas, qui dicebant* NUPTIAS, *vinum, carnes, &c. non* "*esse a Deo bono, sed malo, puta Diabolo, creata, &c.*" and a little lower he adds, "*De* MANICHÆIS *testis est* "*Epiphanius, hæresi 66—eos de abstinentia ab animatis* "*eadem docere cum Marcione, Edentem (inquit) carnes* "MANICHÆUS *animam edere dicit, &c. Et si quis* "*(inquit* MANICHÆUS*) Uxorem duxerit, etiam ipse* "*post discessum ex hac vita in aliud corpus transit, et* "*fit mulier, quò etiam ipse nubat:*" &c. And he cites also

same doctrines, also, by *the Church of Rome,* is surely an indelible stain of *Heresy* which cannot be covered or palliated by any of the sophistical distinctions of imperceptible difference which he has attempted to draw between these same doctrines as held by the *Munichees,* and as adopted from them (or from the original *spiritual* promoters of *Celibacy)* by the *Papists!* With respect, however, to the *pointing* of the Text, a Man so learned as *Cornelius a Lapide* could not be guilty of such an error as the placing a period in the first verse, either after δαιμονιων in the *Greek* Text, or after *Dæmoniorum*

also the testimony of St. Augustine, lib. de Hæres. il in *Hæresi Manichæorum:*—" *unde* NUPTIAS *sine dubita-*
" *tione* CONDEMNANT *et quantum in ipsis est* PRO-
" HIBENT," &c. and surely the Jesuit must have been strangely blinded by *papistical* prejudices not to perceive that the same sentence is equally applicable *to himself* and other advocates for the *Papacy, because,* " *nuptias sine*
" *dubitatione condemnant, et quantum in ipsis est*
" *prohibent.*"

in the *Latin* copies; and therefore we find his own copy of the Vulgate, on which he commented, properly pointed, with only a *comma*, after *Dæmoniorum*, though an attempt had been made, long before, to pervert the Text. Most of the Greek editions which have the interlineary Latin version of *Ben. Arias Montanus*, (except the London Polyglotte) have the period (most erroneously and ungrammatically) after δαιμονιων. His first edition of 1571, indeed, I have not seen, but only presume that it was most likely to have been similar, in this point, to the generality of the copies taken from it. It was inserted also in a *Greek* edition of the preceding year, 1570, printed at Basil, with the *Latin* version of *Erasmus*, corrected by *Matthew Flaccius Illyricus*; but the Latin version is not altered, having only a *comma*, after *Dæmoniorum*; so that *Erasmus* is not at all answerable for the error in the *Greek*

copy,

copy, especially as all his own editions, both *Greek* and *Latin*, are free from it.

Three years afterwards the *period* was inserted, after *δαιμονιων*, in a small 8vo. edition of the Greek Testament, printed with a very samll Type, at *Geneva*, in 1573, and also in another edition of the *Greek* Testament at *Geneva*, in 4to., dated 1620: so that many of the Protestants about these times had *carelessly* and *indiscriminately* adopted the error. And we find even an English version, in 12mo., printed at London, by Christopher Barker, Queen Elizabeth's printer, in 1595, has the period after the word "*Devils.*" Also the *Greek* edition printed at *Geneva* in 1610, and another *Greek* edition, in 12mo., printed at London in 1653. Likewise a paraphrastical *Greek* version by *Secapheim*, a Monk of *Mitylene*, printed at London in 1703, and even the elegant Glasgow edition

edition of the Greek Testament, in 12mo., by R. Urie, in 1750. But the Greek editions, in general, are without this error. I have examined, on this occasion, no less than 32 different editions in my own collection, including many of the most approved editions, which have no period after *Δαιμονιων* in this text.*

With

* *Editions of the Greek Testament in my collection, which have no Period after the word* Δαιμονιων, *in* 1 *Timothy* iv. 1.

No. 1. and 2. Erasmus's first edition, in folio, printed at Basil, 1516, by John Froben, dedicated to Pope Leo the 10th.—Also his 3d edition, in folio, A. D. 1522, wherein Pope Leo's approbation to his first edition is inserted, dated 1518.

3. The Basil edition of 1531, in 12mo., by John Bebellius.

4. The Paris ditto of 1534, in ditto, by Simon Coloneus.

5. The Basil ditto of 1538, in ditto, by Thomas Platter, with a Preface, by John Oecolampadius.

6. The Basil ditto of 1542, in ditto, "Græcè et Latinè, juxta Veterum cûm Græcorum, tum Latinorum, emendatissima exemplaria, accuratissima cura et diligentia, D. Erasmi, Roter. jam denuo et collatum et postrema manu castigatum."

7. The

With respect to the *Latin* versions of this text, it seems strange that the *period*

7. The Basil edition, of both Testaments in Greek, by Joan. Hervogius, 1545, folio.

8. The beautiful Paris edition of the New Testament, in 12mo., by Robert Stephens, 1546.

9. The elegant Paris edition ditto, in folio, by ditto, in 1550.

10. The London edition of Erasmus's Greek and Latin Testament, in 1559, with the same title as the Basil edition of 1542.

11. The Leipsig edition of 1564, in 12mo., by Voegel.

12. Beza's edition of 1565, in 8vo., having his own Latin Version collated with the Greek, printed by Henry Stephens.

13. The elegant Paris edition, by Robert Stephens, in 32mo., printed in 1569.

14. The Frankfort edition of 1597, in folio.

15. The Cambridge ditto of 1632, in 8vo., by Thomas Buck.

16. The London Polyglotte of 1657, by Bishop Walton.

17. The Cambridge edition of the N. T. 1665, in 12mo., by John Field.

18. The London edition of 1674, in 12mo., by John Redmayne.

19. The Oxford edition of 1675, in 8vo., with Bishop Fell's notes.

20. The

period should appear after *Dæmoniorum*, in an edition of *Beza's* Latin version, in 12mo., printed at Amsterdam by *Cornelius Breugal*, '*sumptibus Henrici Laurentii*,' 1633, which in the title page is declared to be taken from the last

20. The Utrecht edition of 1675, in 12mo., by the learned John Leusden.
21. The London edition of 1692, in 32mo.
22. The Cambridge edition of 1760, in 12mo.
23. Dr. Mills's very valuable edition of 1707, in folio, with various readings, printed at Oxford.
24. The Amsterdam edition of 1711, in small 8vo., with various readings and rules of criticism, by Gerand Van Mastricht, printed by Westein.
25. The London edition, by Bowyer, 1715.
26. The London edition of 1730, in 12mo., by Mattaire.
27. The Edinburgh edition of 1740, in 12mo., by the Ruddimans.
28. John Jacob Wetsten's folio edition, in 1751, with various readings.
29. The London edition, by Bowyer, 2 vols. 8vo. 1763.
30. The Polish edition of 1765, printed at Uratislaw, by Christian Schoettgen.
31. The Tubingen edition of 1776, by the learned Jo. Alb. Bengelius, in 8vo.
32. The Vienna edition of 1786, from the ancient Vienna, MS. in 8vo. 2 vols., with various readings.

version

version of *Beza*—" *ex postrema D.* " *Bezæ interpretatione ;*" though all the editions of *Beza's* version that I had ever yet seen are free from that error ; and those also which were collated with the *Greek :* and I have a copy of it printed at *Amsterdam* in that very year, 1633, (" *apud Guilel. Janso-* " *nium Blaeuw*") which is without that interpolation. I had proceeded thus far in my remarks, when after a farther research in my collection of Bibles, I found a folio edition of the *Greek* Testament, dedicated to Queen Elizabeth, in 1598, by Beza, wherein the old Latin version and Beza's version are collated with the *Greek*, and though both the former version and the *Greek* text of this passage are properly pointed, yet Beza has unfortunately added the *period* to *his own version* after *Dæmoniorum :* so that the *Roman Catholics* may have a very eminent Protestant testimony on this

their

their favourite point, if they chuse to claim it: but no *human authority* can avail against the plain grammatical construction of the text as preserved in all the best and most approved copies.

The first attempt to alter the *pointing*, that I have been able to trace, appears in a small duodecimo copy of the Latin Vulgate, printed at *Basil*, by *John Froben*, in 1495; though not by the addition of a period after *Dæmoniorum*, but by the insertion of a colon after the following substantive "*in* HYPOCRISI:" viz. "*attendentes spiritibus erroris et* "*doctrinis* DÆMONIORUM *in hypocrisi:* "LOQUENTIUM *mendacium et cauteria-* "*tam* HABENTIUM *suam conscientiam* "PROHIBENTIUM *nubere: abstinere a* "*cibis*," &c. Another old edition of the Vulgate (in 4to., printed by John Pivard, in 1500) has likewise a *colon* inserted after "*in Hypocrisi*:" (which is totally inconsistent with the necessary con-

construction of the *Greek* original, as well as of the *Latin* version), and has also a still different pointing in the next verses equally inconsistent with the original; though both of them seem to have been intended to *prevent* the idea of representing *Demons* as the *teachers* of *Cælibacy*, and the actual *prohibitors* of *marriage*. But, in general, the copies of the *Latin Vulgate* had no such erroneous pointing in this text. See a much older copy of the *Latin Vulgate* (than either of the two last-mentioned) printed at *Venice*, in 1480, by *Francis Hailbrun*, in 4to. wherein the pointing is perfectly agreeable to the best copies of the Greek original, so that the *Demons* are clearly represented by it as the *Prohibitors of Marriage*, &c.

See also an edition of the *Latin Vulgate* in small 8vo. printed at Leyden, (*"Lugduni"*) by *Jacob Sacon*, in 1522,

and the edition in 12mo. printed by *John Tibald*, at *Antwerp*, in 1526, "*juxta* " *veterem et consuetam editionem*," &c. and likewise the copy of the Vulgate collated with the English version of the New Testament, by " Johan. Holly- " bushe," (i. e. Dr. Coverdale, afterwards Bishop of Exeter) " in 1538," a small 4to. and *Sebastian Munster's Latin* edition (small 4to.) in 1539; and also a Latin edition, in 12mo. printed by *Robert Stephens*, the King's printer at Paris, in 1541, which he professes to have collated with the most ancient MS. copies.

See also a *Latin* Testament printed at *Paris* in 1543, by *Simon Colineus*, and *Galeatus a Prato*, intitled, " *Nov. Tes-* " *tamentum haud pœnitendis sacrorum* " *doctorum scoliis*, JOANNIS BENEDICTI " *Theologi paresiensis cura concinnatis*, " *non inutiliter illustratum*."

And

And also the *Latin Vulgate*, collated with the Italian version of the N. Test. printed at Lyons in 1558, (12mo.) in which, as well as in all the above-mentioned Latin editions, the pointing of this text is consistent with the best *Greek* copies.

And lastly, I refer to a copy of the *Latin Vulgate*, the authority of which, I trust, will not be questioned by any *Roman Catholic*, because it is intitled —"*Versio Latina Vulgata, summorum "Pontificum Sixti* V. *et Clementis* VIII. "*autoritate edita et recognita.*" This Latin version is joined, or collated with the *Greek* text in the fine folio edition of the Old and New Testaments, printed at *Paris*, by *Sebastian Chappelet*, in 1628: In this noble edition *the pointing* of the particular text in question is *perfectly grammatical*, both in the *Greek* and

and *Latin*, and agrees with all the most ancient as well as the best and most approved editions of the *Greek text*. So that there is ample authority, even from *the Church of Rome* against herself, for re-establishing the ancient scriptural doctrine—that "*forbidding to marry*" (and commanding) "*to abstain from meats*," &c. are really "*Doctrines of Demons*."

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